



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY AFTER CHRISTMAS JANUARY 2, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. WALLACE FEDER, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARBURGER, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE "POEM" DENTON  
\*PROCESSIONAL HYMN No. 63 "OUR GOD, OUR HELP IN AGES PAST"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION "ETERNAL FATHER, TEACH US IN THE DAYS OF  
THIS YEAR TO DISCOVER THE PRECIOUSNESS OF TIME. KEEP  
US FROM SQUANDERING OUR HOURS IN SENSELESS THOUGHT  
AND USELESS ACTIVITIES. HELP US THROUGH GOOD BOOKS,  
CLEAN CONVERSATION, AND CREATIVE ACTION TO SO NUMBER  
OUR DAYS THAT WE MAY GET A HEART OF WISDOM, AND A LIFE  
DEVOTED TO THY RECONCILING MINISTRY IN THE WORLD;  
THROUGH JESUS CHRIST. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: 'O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: GALATIANS 5:22-23 *BIBLE READING GEN 4,5,6*  
REQUIEM OBSERVANCE: *LET US BEGIN 77.*  
RALPH T. KILLEAN GEORGE L. DAVIS  
NORA B. THOMPSON RUBY H. GROSSEMAN  
JOHN K. WILSON EVERETT H. MCCANDLESS  
AMELIA DREHER MABEL SANDBACH (PAST MEMBER)  
HYMN No. 418 "FOR ALL THE SAINTS WHO FROM THEIR LABORS REST"  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU  
PEOPLE: AND WITH THY SPIRIT  
PASTOR: LET US PRAY  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "LITANY" SCHUBERT  
HYMN: "HE" - SOLO BY KAREN MALONEY

SERMON: "THE FRUITBOWL"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION No. 35 "LORD, DISMISS US WITH  
THY BLESSING"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "PRAISE TO THE LORD, ALMIGHTY" WILSON

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. RODNEY RENDEL IN LOVING MEMORY OF THE  
"GRANDPARENTS"

SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN  
REDMAN, DAN BOSKO, ROBERT KANUER, CHARLES PENAR.  
DEACON AND MRS. RICHARD MANGEL WILL BE AT THE DOOR  
TODAY.

NURSERY WILL BE PROVIDED TODAY BY SANDY SHEPPECK  
AND BONNIE VENSEL.

HOSPITALIZED: RICHARD CROUSE - MERCY HOSPITAL.  
DR. HOMER FILSON - BOMH.

THE FINANCIAL SECRETARY'S BOOKS ARE CLOSED ANYTHING  
NOW WILL BE PLACED IN 1977 BOOKS.

PLEASE ONLY USE NEW ENVELOPES AND DO NOT USE OLD ONES.  
THE NUMBERS CHANGE FROM YEAR TO YEAR AND IT CAN GET  
VERY CONFUSING.

WED. - 7:30 - CHURCH COUNCIL MEETING

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT

THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE  
HAVE ALL THE MATERIAL IN BY WEDNESDAY.

THE ARC CLASS WILL HAVE A DINNER AND WILL GO TO SEE  
THE LITTLE THEATER PLAY "AVANTI" (COMEDY) - JAN. 22.

DINNER WILL BE AT 6:00 P.M. AT THE ELKS. YOU CAN  
COME TO ONE OR BOTH. EVERYONE WILL ORDER THEIR MEAL  
SEPARATELY. RESERVATIONS WILL HAVE TO BE MADE BY

JANUARY 9TH. PLEASE CALL AFTER 6:00 P.M. JEANNIE  
MCBRIDE - 283-8980 OR DELORES BOTACCHI - 287-7294.

WE WILL NEED SOMEONE FOR FLOWERS FOR NEXT WEEK (9TH),  
ALSO THE 23RD, AND THE 6TH OF FEBRUARY. IF YOU WOULD  
POSSIBLY WANT ONE OF THESE DATES - PLEASE LEAVE BEA  
TALT KNOW IN THE OFFICE.

THE STAIR-GLIDE, NEW ALTAR CLOTH AND PORTABLE FLOOR  
MODEL SOUND LECTERN WILL BE DEDICATED NEXT SUNDAY.

JAN 10 - ST. PAUL'S NEEDS PEOPLE TO GO TO SUNNYVIEW  
AT 1:00 - PLEASE COME ALONG AND HELP SING AND ETC.



Text: Galatians 5:19-23

Scripture: Galatians 5

(Illus little boy, football game & prayers)

Wives, bowl games & scream=risk unBcom squeal, "Fruitbowl

U lik any Bowl, Bowl we play ea everday lif

Ruls diff any contest played, yet, game must enter &  
must fite as tho lif depend, Bcuz it duz

Game dare no lose, but odds stack gainst from start  
Ever herd game scor pre-determ? This game we involv

P list scor 5 Gal, (turn & C), vs 19 wrks flesh

1st Immoral, 20-21 common 2 all/add up & get 18

If U quest my math(& it question) KJV=18, & such like

Vss 22, 23, wrks Spirit=9, at kickoff Fl 18, Sp 9

unknow quant=Nu Yr & mus put game plan in2 action

P giv us this 3 vss

1ST=vs 16=WALK, show Xp in habits & how liv daily

(Illus little boy & canary)

Ea mus declar 2 G, Need do away old desir, habits

Wat bettr way rid selvs thing hurt, griev Lord Js?

Need look within & find tinsel toys world kept

hidden & known only 2 G & us, & then dispos them

2ND=vs 18=LED (Illus man & Obit & Nu start)

Wudnt B terrif if cud start over? Nu Bgins & ~~xxxx~~

starts no can do, or who cares, 2 lazy or 2 late

It not 2 late 2 resolv 2 Bgin 2day & best place

2 start is G's guidance, 2 B LED by Him

Anita Bryant=Day without or juic lik day without sun

para=Day without Bible lik day without sunshine

2 thoz who read, know truth state, 2 thoz who do not,

urg 2 read regularly, systematically

This giv opp 2 let G speak 2 U, & direct Ur lif

No time=read news?=hav time 2 read Bib

I cannot convinc until U try 4 self,

So whynot resolv this B yr which G chang Ur lif

3RD=vs 25=LIVE, P say=WALK=B examp, LED=G's Word open

Now LIVE=2 stand 4th with Boldness & tell word/deed

(Illus Hugh Latimer & Henry VIII)

This wat Saviour seek NU YR, we B honest servants

Need tak inventory selves, families secularly &

Spiritually as well

Questions: Am I timid fenc straddler?

" " ashamed 2 mention Js Xp outside circl  
of friends?

" " week-kneed, & peop no know I Xpian?

If Y, or uncert need determ this yr 2 score

If don't score indiv 4 us=Fl 18, Sp 9, & opp 2 O'com

world as Xp desir 4 us is gone. Insted B victor/defea

Let us: WALK, B LED, & LIV in SP as G direct this NU YR

"The Fruitbowl"  
Flesh 18 Spirit 9

Topic: Galatians 5:19-23  
Scripture: Galatians 5

(Illustration little boy and prayers after football game)

I believe that some people, and some wives in particular, have declared that if someone so much as mentions another "Bowl" game, they will scream, because of the vast number of games on TV the last day or so. Well at the risk of hearing one of you ladies burst forth into an unbecoming squeal, I would like to suggest yet another "Bowl." The "Bowl" I am referring to is one which is played each and every day of everyone's life. It is unlike any "Bowl" concocted by any sport planning committee. The rules differ radically with any contest played. Yet it is a "Bowl" into which we must enter and play as though we are fighting for our very lives, because we are. It is a game we <sup>dare not</sup> ~~cannot~~ lose, and yet the odds are stacked against us from the very first whistle.

Have you ever heard of a game that had a pre-determined score before it ever started? Well this is exactly the kind of game we are compelled to play in. We cannot sit back and say that we do not care to participate. Or to state that games are for those who are more skilled than us, or that someone younger should play in our place. None of these answers apply in this "Bowl."

Paul lists the score before the game begins in the 5th chapter of Galatians, and I would like you to turn to that chapter with me and let us look at what he is saying. In verse 19, he speaks of the works of the flesh regarding immorality. A person may not be guilty of all of these, but <sup>we</sup> ~~he~~ face the temptations of them in our daily lives, and in the world in which we live and move. Then in verses 20 and 21, Paul gives us a list of works of the flesh that are very common to all of us, and ones which cause us a lot of grief and concern. If you add all of them up you will come to a total of 18, which means that the game is stacked against us even before the kickoff. (For those of you who are questioning my mathematics, which at times is questionable, I am using the King James Version, and there are 18 things listed there, because we must add, "and such like," because ~~it~~ there are other things which could be added to this list, but have not been placed there.)



And then Paul goes on to give the score of the works of the Spirit in verses 22 and 23, and we find there are 9 of these. Thus the score at the kickoff is Flesh 18, Spirit 9.

Kickoff of course would be the beginning of life, birth. We are born into a world in which all of the adverse things are present. God didn't plan it this way, but because of man turning from God, sin came into the world and because of this we all fall heir to it. But God has provided us with the game plan which if followed, will lead to defeat of the flesh, even though we are the underdog in this fight.

I believe that as we stand at the very beginning of ~~the~~ another unknown quantity, a new year, we need to put this game plan into action in our lives and strive to map out our strategy to fight our opponent and seek victory. We can find this plan throughout all of God's Word, but Paul gives it to us in simplified form in 3 verses of this morning's Scripture. The first part is found in verse 16.

"WALK in the Spirit." Basically if we WALK in the Spirit we will overcome all 18 of the opponents points, and specifically as Paul points out, "The lust of the flesh." ~~This would take care of overcoming the fleshly works as found in verse 19.~~

The thing we notice in each of these verses we will be dealing with is that Paul is speaking of our actions being motivated by the Holy Spirit. That we first of all to WALK in the Spirit means that our lives become a reflection of what we are to be. It means that we not only profess to have Christ in our hearts, but we show Him in the way we live daily.

(Illustration of little boy and canary)

This is what we each need to declare to God this day, "That we do not want to keep anything in our lives that will hurt God." We talk about doing away with the old desires and habits in our lives each New Year. We make New Year's resolutions to be better and do better in the New Year. What better way to start than to rid ourselves of the things that hurt and offend ~~him~~ and grieve the heart of the Lord Jesus. We need to look within and find the tinsel toys of

the world that are kept hidden and known only to us and the Lord. And then dispose of them for good.

The second verse of Scripture that Paul provides as the game plan for everyone is found in the 18th verse. Here Paul is saying "Be led by the Spirit."

(Illustration of Obituary, man complaining, editor to run name in birth column)

~~this is what~~ Wouldn't it be terrific if we could start over today? We think of new beginnings but too often they never materialize because we are too lazy, or we may feel, "What's the use? No one cares anyhow." Or we may feel that it is too late in life. But whatever our reasons for not making new starts and having a fresh viewpoint in our lives, it is not too late to resolve to begin today. And the best place to start is to begin with God's guidance. To be led by Him. Anita Bryant tells us on a commercial that a day without orange juice is like a day without sunshine. We could paraphrase this and make it, "A day without the Bible is like a day without sunshine." To those of you who read your Bibles everyday, you know the meaning of this remark. To those of you who do not read your Bibles, I would urge you to do so. A regular systematic reading of the Scriptures will not only help you to understand what God has done in the past, but will give you the opportunity to let God speak to your heart and lead you in the direction He wants your life to take.

You may feel or say that you do not have the time, or that you do not like to read etc, etc. But almost all of us read the newspaper right? If we can find time to read the paper, we can reserve a few minutes to read God's Word. This isn't asking too much of anyone, and if you can find strength and help for each day through it, it is time well spent. I cannot completely convince any of you of the benefits derived from God's Word, because you cannot completely understand it until you see for yourself. ~~What Paul is saying in this verse is that you are led by the Spirit~~ So why not resolve that this will be the year in which you not only read God's Word daily, but the year in which God is going to change your life, by His revelation to you of Himself.

The third ~~thing~~ verse of Scripture in Paul's gameplan for us is to be found in



the 25th verse, where he tells us, "Live in the Spirit." In all of Paul's letters we can readily see that Paul is a master at progression in the life of a person who really wants to be a complete Christian, and this portion of Scripture is a good example of this. First he tells us to WALK in the Spirit. In other words we are to show forth the example of what having Christ in our lives means.

Then he tells us to be <sup>LED</sup> ~~led~~ by the Spirit, which means to open our hearts and lives to the leading of God and this comes from His instructions in His Word.

And now Paul comes to the place where he tells us to LIVE in the Spirit. To do so is to have all of these things in evidence in our lives. It means that Christ is shown by what we do and by what we say. It means that we use the Bible as our textbook by which we run our lives. And it means that we live for our Lord and stand forth with boldness, willing to tell others of Him by word and deed.

(Illustration of Hugh Latimer and Henry VIII).

This is what <sup>our Saviour</sup> ~~God~~ is seeking from each of us this New Year, that we are His honest servants. We need to not only take inventory of the secular things we want to change in our lives and in the lives of our families, but we need to take a spiritual inventory as well.

Here are some questions all of us need to answer: Am I a timid fence straddler? Am I ashamed to mention the name of Jesus Christ to someone outside of my circle of friends and family? Am I a weak -kneed witness to my Saviour to the extent that people do not even know I profess to be a Christian? If we can answer Yes ~~in~~ or uncertain to these questions, then we need to determine that this is the year in which we begin to score. If we don't, then individually the score ~~will~~ for us will always remain: Flesh 18, Spirit 9, and the opportunity to overcome the world as Christ desires for each of us to do, is gone. Instead of being victorious, we are then defeated. So let us Walk, and be Led, and Live in the Spirit, as God directs in this New Year.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FIRST SUNDAY AFTER EPIPHANY JANUARY 9, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MR. RALPH COOPER, CHOIR DIRECTOR  
BRENDA MARBURGER, DAN BOSKO - ACOLYTES

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ORDER OF WORSHIP - 11:00 A.M.

PRELUDE "PRAYER IN G FLAT MAJOR" DUBOIS  
\*PROCESSIONAL HYMN No. 424 "ANOTHER YEAR IS DAWNING!"  
\*ASCRIPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION "O God, you gave us a LIGHT FOR OUR LIVES,  
BUT TOO OFTEN WE STILL ARE GROPING IN THE DARK. OUR  
LOVES SHOULD BE A REFLECTION OF THAT LIGHT, BUT  
INSTEAD WE ARE CASTING SHADOWS OF DOUBT. KEEP US FROM  
THOSE THINGS WHICH TEND TO SHAKE OUR FAITH. HELP US  
TO SHINE FORTH WHEREVER WE ARE TO A WORLD THAT BADLY  
NEEDS THE LIGHT. TAKE FROM US ALL OF OUR SIN, CLEANSE  
US, AND MAKE US WHOLE, THROUGH CHRIST OUR LORD. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: GENESIS 17: 1-8, 15-22, 18: 1-15  
HYMN No. 426 "FOR THY MERCY AND THY GRACE"  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU  
PEOPLE: AND WITH THY SPIRIT  
PASTOR: LET US PRAY  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "ELEVATION IN D"  
DEDICATION OF CHAIR GLIDE, ALTAR CLOTH (WHITE) AND  
PORTABLE LECTURN -(ALL MEMORIALS)  
SOLO: "HE TOUCHED ME" GAITHER - SUNG BY  
DICK BARTON, TENOR  
SERMON: "DIVINELY INSPIRED LAUGHTER"  
AYER AND LORD'S PRAYER

\*HYMN No. 382 "O MASTER OF THE WAKING WORLD"  
BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "IF THOU BUT SUFFER GOD TO GUIDE THEE"

----- \*CONGREGATION STANDING -----  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. LEROY ANDREWS IN MEMORY OF "LOVED ONES"  
SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.  
MR. & MRS. HARRY DAVIS WILL BE THE GREETERS AT THE  
DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY BETTY AND LINDA  
PFABE AND PAULINE FENCIL.

HOSPITALIZED: RICHARD CROUSE - MERCY HOSPITAL,  
DR. HOMER FILSON

THE ATTENDANCE LAST SUNDAY WAS 181.

TONIGHT - 7:00 - YOUTH MEETING

TONIGHT - 7:00 - BUILDING AND PLANNING MEETING

TOMORROW - 1:15 - OUR CHURCH WILL HAVE SERVICES AT  
SUNNYVIEW - IF YOU CAN POSSIBLY COME AND HELP SING -  
PLEASE DO SO. I NEED YOU

FRI. - 7:00 - THE YOUTH GROUP WILL GO SLED RIDING AT  
COMMUNITY COLLEGE

DEADLINE IS TODAY TO SIGN UP TO GO WITH ARC CLASS TO  
DINNER AT 6:00 AT THE ELKS AND TO THE LITTLE THEATRE  
PLAY "AVANTI" (COMEDY) ON JAN. 22. YOU CAN GO  
TO EITHER OR BOTH. PLEASE LET JEANNIE MCBRIDE KNOW  
OR CALL 283-8980 OR DELORES BOTACCHI 287-7294 TODAY.

SENIOR CHOIR WOULD LIKE TO RECRUIT SOME NEW MEMBERS -  
ANYONE FROM SENIOR HIGH AGE AND UP. LET RALPH COOPER  
OR CYNDIE SYBERT KNOW OF ANY INTEREST YOU MAY HAVE!  
THE CONGREGATION DINNER AND MEETING IS SET FOR JAN.  
30TH. THE YEARBOOKS WILL BE GIVEN OUT AT THIS TIME.

THE STAIR GLIDE IS A MEMORIAL IN MEMORY OF PAMELA  
PFLUGH BY HER "PARENTS" - MR. & MRS. GEORGE PFLUGH.  
THE NEW WHITE ALTAR CLOTH IS A MEMORIAL IN MEMORY OF  
MR. GEORGE L. DAVIS BY MR. & MRS. HARRY DAVIS AND SONS.

THE NEW PORTABLE LECTURN WAS GIVEN IN MEMORY OF  
MR. CARL W. HOLLEFREUND BY MR. & MRS. WALTER  
HOLLEFREUND.

BUTLER FELLOWSHIP OF CHURCHES MEETING - JAN. 13  
(THURS.) - 7:30 - AT NORTH ST. CHRISTIAN CHURCH.

THURS. - 8:30 - ST. PAUL'S UCC VS. MERIDIAN#2 - BASKET-  
BALL

MON. - 8:30 JR. TEAM  
(10TH)

"Divinely Inspired Laughter"

Texts: Genesis 17:17a, & 18:12a

Scripture: Genesis 17:1-8, 15-22, 18:1-15

Exa Rose Kennedy, Golda Meier 80 plus & pregnant  
2 reactions=Disbelief,"2 old",& laughter,inside/audi  
and react common,laff wen ridiculous & rtly so  
1 bea careful in laffing & that Divine,no want offend  
Yet G hav sens humor, I no mean tell jok 2 Him,/ G  
But no Bliev He want puckerup,somb,sober,lik tast  
persimmon,yet 2 oft way approach G

Read Word & find homor ther, lets look 17 chap Gen  
EXEGETE: Abram 99,vss 1,2/Abe bow B4 G,vs 3

G tell Abe how estab cov,vss 4-8, All this 2 old man  
no child 2 wife. Had son 2 servant by instig wife  
But Sarai sterile, Look Abe this pt C twink eye &  
wait G finish & say, "Oh sur, & how wil this B?"

Name Changes=Sarai 2 Sarah=My Princess 2 Princess,  
from Blong only 2 Abe, 2 Blong entire race

Abeam 2 Abraham=Exalt,or Father 2,Father multitude  
G tell Sarah 2 hav child & 2 B mother nations,kings  
vs 15, Abe ask quest & roll on ground laff,  
ask 4 Ishmael,vs 18, G re-iter cov,Isaac,vs 19

G lv Abe & ch 18,3 angel vs 1,Abe oriental host vss  
Angel ask Sarah,in tent,vs 9, Sarah listen, 2-3  
age told again vss 10,11,& Sar laff,vs 12

Angel ask diff G do sumthin,vss 13,14

Sar deny laff & rebuk vs 15

G no offend by laff cert situ,& who no laff ridic sit  
Diff kind laff:joyful,contag,lik baby tickl & peek  
Evil laff=A Hitler defeat France,A Eichmann,jump in  
grav laff at slaughter Jews

If Abe,Sar legit,bcuz laff ridic sit & C humor invo  
knew both hartach caus lak child,They giv Jew marria  
legit,sons carry on name Fath,& Jew make look 4 son

Sar laff prosp 90 & preg/Abe likwis 100 & Father  
Laff cud B bcuz afraid,fear tell frends & no happen  
Fear no hear rt & all dream,lik yng boy ask girl 2  
dance negativ,fraid 2 B refused. this why they laff  
20th C Xpiantry,we told,4givness,nu lif,etern lif  
& we laff. Laff 2 cover nervness,embaras 2 think  
we class with fundys. Laff outward,but inward  
fear they rt,we wrong

All this C Div Inspir Laff=G knew Ab,Sar react  
G bless midst lak trust,,He reach out bless in luv  
& tho may laff 2 cov fear,reach out 2 us in sin &  
let know He luv us

(Ill's Carol Houghton & candle Chapel May 10/72)

Is only preach,girl wildimag who search 4 G?

U call wat want,I Bliev G spok & yng wom laff agin  
parallel:G giv mirac & laff,mirac lif Mary & peop

laff & still laff

But Div Inspir Laff all can share

We can laff, really laff Bcūz G sent Son  
G M Cohan say, "Always lv them laffing"

& G dun just that,

He left us laffing 4 joy, Bcūz He left us His Son



## INSPIRED

"Divinely ~~Called~~ Laughter"

Texts: Genesis 17:17a, "Then Abraham fell on his face and laughed,"  
18:12a, "Therefore Sarah laughed within herself,"

Scripture: Genesis 17:1-8, 15-~~22~~, 18:1-15

Rose Kennedy the mother of former president John Kenedy and Attorney General Robert Kennedy is in her 80's. I wonder what your reaction would be if I told you that she is pregnant. I am certain that news such as this is greeted with at least 2 reactions. First there is the reaction of disbelief, and those who react this way are saying, "Why that is impossible, she is too old." And then there are those of you who are laughing. You may not be laughing audibly, but you are laughing inwardly. The second reaction is the most common among humans. When something is or appears to be ridiculous, we laugh. And rightly so.

But there is one area in which we strive to be very careful concerning our laughter, and that is in the realm of the Divine. We are fearful to laugh for fear that we may offend God. Yet God certainly must have a sense of humor and too often we take things too seriously concerning God. By this I do not mean that we should stand before Him and tell Him the latest jokes we have heard. But by the same token I do not believe that He wants us all somber and sober and puckered up as though we had just tasted a persimmon. Yet, this is often how we approach God. But if we read His Word in the light of seeking to divulge His methods and motives of things, we can certainly find some humor there. Our Scripture for this morning is a case in point. Let us turn to the 17th chapter of Genesis and look at what is being said.

First of all we discover that Abram was 99 yrs old, when he is called by God and told that God is going to establish a covenant through him, vss 1,2. Abraham bows before God out of reverence and worship, vs 3. Then God begins to relate how He is going to bring all of this about vss 4-8. Now God is saying this to an old man who has never had children to his regular wife. He has sired a son by a servant of his wife's at his wife's instigation, but his wife Sarai has been sterile up to this point. So if we really want to look at ~~Abraham~~ Abram at this point, I believe that we need to see him standing before God with a

bit of a twinkle in his eye and waiting for God to finish so he can say, "Oh S<sup>ar</sup>, and pray tell how can this be?"

But God has not concluded speaking to him and so God goes on to relate that the act of circumcision is to be one sign of the covenant, and God also relates that his wife is to have a name change from Sarai to Sarah. Both Abraham and Sarah had name changes and this in itself is significant. The name <sup>Abram</sup>~~Abraham~~ meant, "Exalted, or high father." The name Abraham meant, "Father of a multitude." The name Sarai meant, "My princess," implying that she belonged to Abraham, but God changed the name to Sarah, which meant, "Princess," thus implying that she belonged to the entire race.

But God not only imparts the news of the name change for his wife, but that she is going to have a child, and not only a child, but ~~great~~ she shall be the mother of a great nations, and kings will spring from this as well, vs 15. It is at this point that Abraham cannot contain himself any longer and he falls on the ground doubled up with laughter at the ridiculousness of this situation. And he asks the logical questions about the possibility of a hundred year old man becoming a father, and a woman 90 being able to become pregnant, vs 17. Thus, Abraham requests that Ishmael may be given a proper place in God's plan so that this can take place which God is telling him, vs 18. But God re-iterates about Sarah having a son, and gives the sons name as Isaac, and tells again of the establishment of the covenant, vs 19. But God goes on to re-assure Abraham that Ishmael will also be blessed and a great nation will spring from him as well.

God leaves Abraham at this point and we next read of him being visited by 3 angels of the Lord in chapter 18, vs 1. Abraham being the gracious oriental host, provides for the comfort and feeding of these men, vss 2-8.

Then the angels inquire as to the whereabouts of Sarah, and Abraham informs them that she is in the tent, vs 9. The angels proceed to tell Abraham that he and Sarah will produce a son, and while Abraham is being told this, Sarah was listening at the tent door, vs 10. It is again re-iterated that Abraham and Sarah were well past the age of child bearing, ~~and~~ (vs 11), and so it is Sarah's turn



to laugh, which she does as we read in vs 12. The question is asked by the angel, who is now identified as the Lord in vs 14, concerning the difficulty of God doing something special, vss 13,14.

Sarah denies that she laughed, and for this she is rebuked, vs 15.

Now from all of this we see that God is not offended by the laughter of His children in certain situations, and who wouldn't laugh at something which seems so ridiculous as this. But we realize of course that ~~laughterxxxxxxx~~ there are different kinds of laughter. There is the joyful contagious laughter of children which makes us laugh in spite of ourselves. We can enjoy the laughter for instance of a little baby when he is tickled, or when we play peek-a-boo with them. Then there is the evil laughter of someone like Adolph Hitler who danced for joy when France was overrun, or Adolph Eichmann who said he would jump into his grave laughing at the slaughter of 6 million Jews.

~~Then there is the laughter caused by the revelation of God to Abraham and Sarah was legitimate, because they were looking at a ridiculous situation and seeing the humor involved. They both knew the heartache that had been caused by their lack of children. It was children that gave a Jewish family its legitimacy. It was especially sons who carried on the name of the father and every Jewish married male looked for at least the first child to be a son. Sarah had not fulfilled her role as a wife to Abraham completely and so when she learned she was to become pregnant at the tender age of 90, she laughed. And Abraham did likewise when he discovered he was going to be a father at the age of 100. But we also need to know that a portion of this laughter was caused because they were perhaps afraid. Afraid, if they should tell their friends of what was to happen and it turned out to be wrong. Afraid that perhaps they were not getting the message right and suddenly they would wake up and find this to be all a dream. Sometimes we laugh because of an inward fear and we are something like the young boy who liked a certain girl and he decided to ask her to go the dance with him. He said, "I don't suppose you want to go to the dance with me on Saturday do you?" His fear was so great that he asked in a negative way, so that she could refuse him and he~~

would not be hurt. This is partially why Sarah and Abraham laughed. They had been disappointed in life too many times and they were afraid to get their hopes up again, only to have them shattered. And so they laughed.

And look at us in our 20th century Christianity. We are told that we can have new life, and this new life has with it the forgiveness of sins, the promise of eternal life, and we laugh. We laugh to cover our nervousness and embarrassment that we could even think of ~~xxxx~~ being associated with those we call fundamentalists, or fundys. We laugh outwardly, but inwardly and secretly we fear they are right and we have been wrong.

We look at all of this and we see that we are talking and dealing with "Divinely Inspired Laughter." In other words God in all probability knew of the normal reactions of Abraham and Sarah. He probably anticipated their amusement at what He was going to do out of the ordinary. And so because God does not back down from His promises, ~~xx~~ He gave to Abraham and Sarah that son they so desperately ~~cl~~ered throughout all of life. He blessed them even in the midst of their lack of understanding, and lack of trust. We need to know that God reaches out to those who will trust Him, He reaches out in love even though we may nervously laugh to cover our fear. He reaches out to us in our sin and lets us know that He cares for us.

there was

While I was in Seminary, a girl in the Junior class who had a lot of problems and was searching for answers. This girl had been raised by some Catholic Nuns because her mother had died when she was very small and her father could not take care of her properly. She was a very religious girl, but deeply searching for answers. Carol had joined a prayer group which met at St. Joseph's Academy in Lancaster each Wednesday evening. On May 10, 1972 they met as usual, and Carol told of how one of the girls she had gotten to know very well was silent as they sat in their usual circle and shared prayer together. Very shortly she got up and left the room. Carol waited a while and when she did not come back, she went to look for her. Since the chapel was closeby, she went in there to look for her. The chapel was dark except for one large candle burning on the Altar, which signifies Jesus Christ the Light of the World and burns all the time. In the darkness she could make out the form of someone sitting in the front pew. She went up the aisle and sat down next to this girl. Carol explained that you must know this girl to understand the childlike manner in which she comes to God in prayer. Carol asked the girl what was wrong, and the girl said that she had been feeling that she was unloved. And so Carol suggested they pray which they each did silently. And Carol related that when she was done praying she looked at the Altar with the one large candle on it, and suddenly it went out. There was no breeze or draft, the candle just went out. And she laughed. She laughed because it seemed so strange, and so ridiculous, for there they were sitting in total darkness, and for no reason the light symbolizing Christ had gone out.



She asked the other girl if she had seen the candle go out, and the girl replied, "Yes, I saw it go out. I was praying to God and I said, 'If you love me God, give me a sign that you do for I feel so unloved. So if you love me make that candle go out.'" "

Is it only the one track mind of a preacher who knows that God can perform miracles? Is it the wild imagination of a girl in Seminary who was searching for God, or the wierd imagination of a girl who felt unloved? You may call it what you will, but I believe that God spoke once again and a young woman laughed. She laughed because of the ridiculous situation, but her laughter like that of Abraham and Sarah turned to laughter of joy. Here again we can see real parrallels God gave a miracle in the life of Aberaham and Sarah, and they laughed. God provided a miracle for a searching girl, and she laughed. He provided a miracle in the life of another woman named Mary, and I am sure that many people laughed then and have laughed ever since. But you see this is Divinely Inspired Laughter we can all share. We can laugh, really laugh, because God has sent His Son. George M. Cohan usedcto say, "Always leave them laughing," and God has done just t. He has left us laughing for joy, because He left us a Son

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
SECOND SUNDAY AFTER EPIPHANY JANUARY 16, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST AND INTERIM CHOIR DIR.  
ROBIN KNAUER, JEFF CAMPBELL, - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE "HOW BRIGHTLY SHINES THE MORNING STAR" KARG-ELERT  
\*PROCESSIONAL HYMN No. 1 "HOLY, HOLY, HOLY!"  
\*ASCRPTION - CHORAL AMEN  
\*EXHORTATION  
\*CONFESSION "LORD GOD, OUR FATHER, IN YOUR LIGHT DO  
WE HAVE LIGHT, AND IN YOUR LOVE DO WE FIND LOVE.  
SHOW US THE PATH ANEW, AND LEAD OUR WAYWARD FEET  
THEREON. GIVE TO US PURER HEARTS, AND CLEANER LIVES,  
AND LET US LIVE AS YOUR SON TAUGHT US TO LIVE. FOR  
WE PRAY IN HIS NAME. AMEN."  
\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN  
\*PRAISE  
\*PASTOR: O LORD OPEN OUR LIPS.  
\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551  
SCRIPTURE: LUKE 10: 25-37  
HYMN No. 256 "LORD, SPEAK TO ME, THAT I MAY SPEAK"  
\*STATEMENT OF FAITH (FRONT OF THE HYMNAL)  
\*GLORIA PATRI  
CALL TO PRAYER  
PASTOR: THE LORD BE WITH YOU.  
PEOPLE: AND WITH THY SPIRIT.  
PASTOR: LET US PRAY.  
PRAYER AND PRAYER RESPONSE  
OFFERING  
OFFERTORY "ANDANTE" F. VON SPEE  
ACOLYTES PRESENTATION  
RICKY VINROE, RANDY DELLEN AND DANNY BOSKO  
SOLO: "IF WE ALL SAID A PRAYER" Largo - SUNG BY  
CYNDIE SYBERT, SOPRANO  
SERMON: "THEOLOGICALLY SPEAKING....."  
PRAYER AND LORD'S PRAYER  
HYMN No. 318 "NEARER, MY GOD, TO THEE"

BENEDICTION AND THREE FOLD AMEN  
ORGAN POSTLUDE: "AIR" BOUSSET  
- - - - - \*CONGREGATION STANDING - - - - -  
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. GEORGE MACKINNEY IN LOVING MEMORY OF  
"GRANDDAUGHTER" KRISTINE ADAMI.  
SERVING AS USHERS TODAY ARE \*ROBBIE VINROE, BOB DELLEN,  
BRIAN PFABE STEVE SMITH AND CHRIS PFABE.  
DEACON AND MRS. JOHN REDMAN WILL BE AT THE DOOR  
TODAY TO GREET THE CONGREGATION.  
NURSERY WILL BE PROVIDED TODAY BY BRAD AND JUDY VINROE  
AND LYNNE BOSKO.  
HOSPITALIZED: HERB SHEARER, CLARENCE WOLFE, GERTRUDE  
DAVIS, DR. FILSON, REBECCA SHEARER - BCMH.  
RICHARD CROUSE - MERCY HOSPITAL. 2015 N. 6th - 54th & 51st  
THE ATTENDANCE LAST SUNDAY WAS 200. 444-5.  
➤ ANYONE INTERESTED IN BECOMING AN ACOLYTE - NOW IS THE  
TIME TO SIGN UP OR LET MRS. KILLEAN KNOW BEFORE THE  
NEW LIST IS MADE UP. (YOU HAVE TO BE 10 YEARS OF  
AGE OR UP)  
➤ TODAY - 2:00 - IMPORTANT MEETING TO SET UP THE YEAR  
BOOK. IF YOU ARE AN ELDER, OFFICER, PRES. OF AN  
ORGANIZATION (OR REPRESENTATIVE OF AN ORGANIZATION)  
YOU ARE EXPECTED TO BE AT THE MEETING TODAY AT 2:00.  
WE NEED YOU TO HELP.  
THURS. - 10:30 A.M. - MARY MARTHA CIRCLE WILL MEET AT  
HOME OF DRU RENSEL TO OBSERVE THEIR ANNIVERSARY WITH  
A TUREEN LUNCHEON. MEAT AND BEVERAGE WILL BE  
FURNISHED. 27 SPMS, 12 COUPLES 9:00 TO 4:00  
➤ SAT. - DISCIPLING SEMINAR  
SAT. - 6:00 - ARC - DINNER AT THE ELKS AND LITTLE  
THEATER.  
SENIOR CHOIR WOULD LIKE TO RECRUIT SOME NEW MEMBERS -  
ANYONE FROM SENIOR HIGH AGE AND UP. LET RALPH  
COOPER OR CYNDIE SYBERT KNOW OF ANY INTEREST YOU MAY  
HAVE!  
➤ CONGREGATION DINNER COMING UP JAN. 30 - RESERVE THE  
DATE. YEARBOOKS WILL BE PASSED OUT AT THIS TIME.  
➤ PLEASE READ YOUR STATEMENTS CAREFULLY AND LET BEA  
TAIT KNOW OF ANY DISCREPANCY ON THEM. THE YEAR-  
BOOKS WILL BE MADE UP THIS WEEK AND NOW IS THE TIME  
TO CHECK AND SEE IF YOUR STATEMENT CORRESPONDS WITH  
WHAT YOU GAVE.

WELCOME VISITORS! FLOYD HUTZLEB

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST  
Ralph C. Link, Pastor  
Christ Church, Duncannon 9:00 A.M.  
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP August 29, 1971

The Organ Prelude  
\*The Hymn of Praise 8  
\*The Call to Worship  
\*The Prayer of Confession (Unison)  
O Lord, we recognize that we have been created by thee, but we have fallen away from the good intent of thy creation. Restore again thy image within us that we may know what it means to be thy children. We confess that we have not been obedient disciples. Cause us to hear again thy call and follow thee. We acknowledge that we have loved ourselves too much and our brother too little. Help us to hear and live thy commandment that we should love thee with heart, mind, and soul, and our neighbor as ourselves. Forgive us, O Lord, and help us to find our peace in thee; through Christ our Lord. Amen.  
\*The Kyrie  
\*The Assurance of Pardon  
The Scripture----Job 36:17-33  
\*The Gloria Patri  
Pastoral Prayer  
Announcements  
The Receiving of Tithes and Offerings  
\*The Doxology  
\*The Offering Prayer and Lord's Prayer  
The Hymn of Meditation 256  
The Sermon----"Speaking Theologically Job----"  
The Sermon Prayer  
\*The Hymn of Response 318  
\*The Benediction  
\*The Threefold Amen  
\*The Postlude  
\*Congregation Stands

# CHRIST CHURCH ANNOUNCEMENTS

The Chicken Bob-B-Que, will we hold this afternoon at 4:00 P.M. at Hepfer's lot. Hope to see you all there. *BRING CHAIRS*

*PAUL HEPPER BIRTHDAY Monday*

*VISITORS FROM SCOTLAND  
MR & MRS. MASON*



"Theologically Speaking ....."  
Text: Job 33:1, Scripture: Luke 10-25-37

Scrip AM fam Gud Sam, story helpfulnes unknow source,  
(~~no more on this way~~), no ~~more~~ this way

Herd Gud S m & hero, unlik Lev/Fr  
37th Job: Bib rds plan 4 yr, Scrip/Serm Gen last wk, &  
y 2day Job 33 if on sched

Summary Job: los all, 3 frend talk Elihu wait chance  
EL: brite, gud hd, Theo lern, catechis, corr wrds, phras, etc  
Theo=GrTheologia=Theos-G, Logos-Word=Study G

El: strict, ortho & wud top if met serios doubt  
set solu 2 J prob, & present 2 J cum from Almighty  
Dist rela J, lern misfort lose all, ooz sors throat no  
sleep & nitemars, herd J incur dis & die, anxios giv J  
Arr Eliphaz, Bibldad, Zophar talk J & say nothing  
J say "No guilt" 17 time, El find hard interrump repetit  
El jump in expl age, & old age no wisdom, he know ansers  
" fullwords must speak or burst

EXEGESE chap 33:

El had ansers, but no felt pain, sorro, pat ansers 4 J  
" only spk Theo, no underst hurt J endur & thot lik  
many G reward/punish=giv & avenge,  
never knu mean suff, 2 him pay bak 4 sumthin done  
Never occur him gud/evil loz child, encount revers,  
weep pain, deterior dis etc.  
Follo stup line, suff devel charac, G clob man keep line  
J no expect G mercy or ask 4 it  
El lik advocs ideolog 2day: intoler, no quests, no middle  
grnd, all blak/wh, no grey tween, threaten wen doubts  
arise, blind viewpt cept own  
" real relig own schem Div Retrib & J follo ELIHUISM  
Nev thot J sik lon man, or hurt indiv, Nev show sympath  
compass which sorely need by J  
This Pr & Lev in Gud Sam para, liv thea wrld, wrapup  
no underst hurt, bleed, indiv lying in road  
Cud spok 2 him Theo & giv rt relig anser, but no stoop  
& giv wat need most & this danger Theolog Speaking  
We lash out peop & say Theo Speak Ur prob this/that  
" giv pet solu, pre-form ideas  
(Illus orphan boy want luv):

& so with us, wrapup own solu, no C wound, hurt, bleed  
sick, J's Bsid each of us everyday  
We mus lern 2 hear human hurt Bhind words speak us  
Theo fin teach class etc, no help thoz who hav needs  
Js man sens 2 need round Him, other sidstep not Him  
Herd man Bhind cries, reach 2 them & this Gud Sam  
(Illus Princess Eugenia Sweden & jewels)  
This Js taut follos must do, must reach out luv,  
concern, wrap Xpianity rd hurt peop of world  
must shar fd, cloth, & Sav 2 thoz hav need  
thoz outsid fold need mor than Theo Speak discourse  
Insted, need hear from very depths livs, sho 4th in  
harts, hands, eyes, luv shud hav 4 thoz in need,  
& words silently expresd all this, "Theo Speak I repre  
Xp, let me help U & luv U as He has shown me His luv"

"Theologically Speaking ....."

Text: Job 33:1, "Wherefore, Job, I pray thee, hear my speeches, and hearken unto all my words."

Scripture: Luke 10:25-37

Our Scripture for this morning is the very familiar story of the Good Samaritan, which most of us I am sure know pretty well. It is a story of helpfulness as shown by an unexpected source.

A woman with a bad cold and a hacking cough went to the movies. But before she left, she reached in the medicine cabinet and took a box of cough drops out and placed them in her purse. As is so often the case, she did not need the cough drops, but a lady in front of her began to cough very badly. The woman reached into her purse took out a cough drop, and tapping the woman on the shoulder, gave it to her. The cougher accepted it gratefully and coughed no more. At that night the lady went home and opening her medicine cabinet to take out the tooth paste, discovered the box of cough drops on the shelf. She rushed to her purse and discovered that she had taken a box of vitamin tablets with her, and had given one of these to the woman at the movies. She was beside herself with anxiety and so she called the local druggist and asked ~~if~~ him frantically, "Will it hurt her?" "No ma'am it won't," soothed the druggist, "but it may make her sick. You fed her about 2 spades full of manure."

Now this is not the kind of helpfulness we are talking about, nor is it the kind demonstrated in the story of the Good Samaritan. I think most of us have heard much said about what the lowly Samaritan did and how he was a hero as compared to the Levite and the Priest who by-passed the injured man. But I would like to think in terms of the Levite and the Priest this morning, and their position regarding help. But instead of dwelling completely on this story, I would like you to turn with me to the 33rd chapter of the Old Testament book of Job. Incidentally, I have urged our congregation to read the Bible through the past few years, and some have done it while others have not. Some have started and gotten bogged down and have quit. So perhaps to stimulate more thinking along these lines, I have decided that whenever possible, the Scripture and the Sermon will be ~~devoted~~ devoted to the book of the Bible we are currently reading. If you will recall last Sunday the Scripture and the Sermon ~~dealt~~ dealt with an incident from the book of Genesis. Today we are devoting our message to the book of Job, and if you are on schedule, you read the 33rd chapter of Job yesterday. For those of you who may not see the connection between Job and the story of the Good Samaritan, if you will bear with me for a few moments I hope to make it evident.



~~xx~~ The story of Job is quite common, and I imagine most of us have some familiarity with the loss of his home, family, livestock, friends and ~~xx~~ his health. As we read the book of Job we see that first Job loses everything and is completely down and out, and 3 remaining friends of his come to him and speak to him about God punishing Job for things he has done in the past. All through this Job maintains his innocence, and declares his continued faith and love in God.

Now all the while these 3 friends are speaking to him, there is another young man standing by waiting patiently to speak to Job. Elihu ~~xxx~~ was a bright young man with a good head on his shoulders. He prided himself in the fact that he knew all of the correct Theological answers. The word Theology comes from the Greek word Theologia, which is actually two words, "Theos" and "Logos." "Theos" means, "God." And "Logos" means "Word." Basically "Theology" is a study of God. Elihu was a Theologian. He had learned his catechism and learned it well. He knew the correct words and phrases, and had a grasp of the Theological vocabulary. But the religion of Elihu like the religion of many Theologians, was a strict rigid, orthodoxy of a young man who was afraid that his religion would topple if it ever met with a serious doubt. And so he had a set of solutions he had carefully worked out, and these he presents to Job as his ideas and notions of the Almighty.

When he first learned of Job's misfortunes he thought that he would go to him and talk to him Theologically. Job was a distant relative of Elihu, and so he desired to see his kinsman again. He had learned how Job had lost all of his livestock, his home, his friends, his family, his wife, his money, and his health. He had heard how Job was a broken man in body and in spirit. He had heard how Job was covered with oozing sores that never healed, and which covered all of his body. He had heard how these sores were even in Job's throat, so that he choked in his sleep and had terrible nightmares. In fact, he had heard that Job was suffering from an incurable disease and would soon pass away. So he decided to go see Job, to find out how he is taking all of these calamities, and perhaps he may be able to steer him on the right track with his Theological viewpoints.

He was most anxious to give Job the benefit of his vast store of religious answers.

So when he arrives he finds that these 3 older men, Eliphaz, Bildad, and Zophar are holding forth and advising Job. He listens patiently to their long windy discourses and sermons from their conventional religion. The arguments they set forth about Divine justice fail to move Job, and he cries out, "Not guilty," 17 times. Elihu finds it very difficult to restrain himself from crying out and interrupting these men as they repetitiously speak on and give Job no answer that will silence him.

Finally he can contain himself no longer and he jumps in. He tells Job that he may be young in years, while Job is aged, and therefore he was timid and afraid to speak. But as a sort of rebuke to the older men he states that it is not always the old that are wise, nor the aged that understand what is right. He lets it be known that he knows most of the answers and he implies that these come from God. He tells Job that he is so full of words he cannot contain himself and so he must speak or burst.

It is at this point then that we come to the 33rd chapter of Job and Elihu begins to speak to Job in verse 1 and says, (read text). He is in essence saying to Job, "Theologically Speaking Job, hear my speeches and listen to my words. Let me set you straight Theologically. Listen to me now, and listen well."

He assures Job that the two of them are the same and on equal terms, vss 1-7.

He summarizes Job's argument that he is innocent, and yet God persecutes him and refuses to answer his complaint, vss 8-13.

Elihu argues that God does ~~not~~ answer man in various ways, by dreams, or illness, or ~~in~~ chasten him, vss 14-22 death.

When some angel intervenes, man is restored to health & repents & is redeemed from Thus God redeems man again and again, vss 23-30

Unless Job has something to answer he should keep quiet and permit Elihu to cure him further, vss 31-33.

Thus we see that Elihu had all of the answers, but he himself never felt pain or sorrow. He had pat answers for Job's problems and situation in life. But he



could only speak Theologically, and could not understand the hurt Job was enduring. His philosophy was like that of many men who only think of God as being ~~xxx~~ an avenger or rewarder. A giver of punishment or prizes. He never grasped the real meaning of suffering. To him it was being paid back for something done in the past. It never occurred to him that the righteous as well as the wicked suffer; that a good man as well as an evil man could lose children, encounter reverses, weep with pain, deteriorate with disease and so on. He followed the stupid line that suffering develops character, and that God clobbers man just to keep him in line. Job was not to expect mercy from God nor ask for it.

Elihu was so much like the advocates of ideologies today. He was intolerant. There were no questions to be asked, for everything is an absolute. There is no middle ground. Everything is either white or black, and there are no shades of gray, or variations in between. He was threatened whenever doubts arose and so he was blind to any other viewpoint but his own. For all of his passion for God's honor and God's sovereignty, Elihu's real religion focused on his own little pet scheme of divine retribution, and he wanted Job to be a follower of Elihuism. He never once thought of Job as being a sick lonely old man, or a hurting individual. And he never showed his sympathy or compassion which Job so sorely needed. And this is exactly the position of the Levite and the Priest. They were so wrapped up in their own little Theological world, they could not understand the hurting, bleeding individual lying in the road. They could have spoken to him Theologically, and given him all of the answers that were right religiously, but they could not stoop down and do for him that which needed to be done the most. And this is the danger of "Theologically Speaking." We can lash out at people and in our own religious jargon tell them, "Theologically Speaking, your problem is this or that," and at this point we come in with our pet solutions and pre-formed ideas for each particular case.

(Illustration of orphan boy who wanted love.)

So it is with us, we can become so wrapped up in our own little solutions we cannot see the wounded, hurt, bleeding Job's beside ~~xx~~ each of us everyday. We must learn to hear the human hurting behind the words they speak to us.



"Theologically Speaking," is fine for showing what God is and what others have formulated about Him, when teaching a class or speaking to a group to help them form their own Theology. But Theology does not help those who have a physical need, nor staisfy the hunger of the starving.

Jesus was the person in His time who was sensitive to the needs of those around Him. He heard the man behind the cries for help. While all the others around Him sidestepped the lepers, the lame, the prostitutes, the hungry, He alone <sup>and</sup> reached out to them, and sought to ease their pains and their burdens. This ~~ix~~ was His message in the parable of the Good Samaritan.

(Illustration Princess Eugenia of Sweden, and giving of jewels).

This is what Christ taught, and as His followers this is what we must do. We must reach out in love and concern, and wrap our Christianity around the hurting people of this world. We must share our food, our clothing, and our Saviour wit h those who have need. ~~xxx~~ Those who are outside the fold need this more than they need our "Theologically Speaking" discourse. Instead, they need to hear from the very depths of our lives, ~~thaxxaxxaxikently~~ showing forth in hearts nad eyes and hands, the love we should have for those in need, and the words silently expressed in all of this, "Theologically Speaking, I represent Jesus Christ, let me help you, and love you as He has shown me His love."

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
THIRD SUNDAY AFTER EPIPHANY      JANUARY 23, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST AND INTERIM CHOIR DIR.  
ROBIN KNAUER, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

"BEFORE THE SERVICE TALK TO GOD. DURING THE SERVICE  
LET GOD TALK TO YOU. AFTER THE SERVICE, TALK TO  
YOUR NEIGHBOR."

PRELUDE "ANDANTE" HUGH McAMIS

\*PROCESSIONAL HYMN No. 23 "OPEN NOW THY GATES OF BEAUTY"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION "O GOD, YOU GAVE US A LIGHT FOR OUR LIVES,  
BUT TOO OFTEN WE STILL ARE GROPE IN THE DARK. OUR  
LIVES SHOULD BE A REFLECTION OF THAT LIGHT, BUT INSTEAD  
WE ARE CASTING SHADOWS OF DOUBT. KEEP US FROM THOSE  
THINGS WHICH TEND TO SHAKE OUR FAITH. HELP US TO SHINE  
FORTH WHEREVER WE ARE TO A WORLD THAT BADLY NEEDS THE  
LIGHT. TAKE FROM US ALL OF OUR SIN, CLEANSE US, AND  
MAKE US WHOLE, THROUGH CHRIST OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: LUKE 11: 1-14

HYMN No. 232 "MID ALL THE TRAFFIC OF THE WAYS

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ARIA"

PEETERS

INSTALLATION OF TEACHERS AND OFFICERS OF CHURCH SCHOOL

ANTHEM "THOU WILT KEEP HIM IN PERFECT PEACE" WILLIAMS

SERMON: "THE THIGHBONE IS CONNECTED TO THE PRAYERBONE"

PRAYER AND LORD'S PRAYER

\*HYMN No. 475 "SWEET HOUR OF PRAYER"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "RIGAUDON"

CAMPRA

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. CLYDE WACHSMUTH IN MEMORY OF "LOVED ONES"

\*RICHARD MANGEL, DON KINGSLEY, JOHN DREHER, GARY  
PENAR.

ELDER PAUL CAMPBELL WILL BE AT THE DOOR TODAY  
GREETING THE CONGREGATION.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA  
MANGEL, JANE ANDREWS AND BARB ANDREWS.

HOSPITALIZED: HERB SHEARER, CLARENCE WOLFE, ~~WILLIAM CROUSE~~  
GERTRUDE DAVIS - BOMH; DR. FILSON - VA HOSPITAL. ~~WILLIAM CROUSE~~

TONIGHT - 7:00 - YOUTH MEETING

WED. - THE GOLDEN CIRCLE HAS BEEN CANCELLED DURING  
THE BAD WHETHER.

THE CONGREGATION DINNER AND MEETING WILL BE HELD  
NEXT SUNDAY EVENING AT 5:30 P.M. PLAN NOW TO BE  
HERE. IT WILL BE TUREEN STYLE. THE YEAR BOOKS  
WILL BE READY AT THIS TIME.

MR. CLARENCE WOLFE WOULD LIKE TO THANK EVERYONE FOR  
THEIR CARDS AND PRAYERS WHILE HE HAS BEEN CONFINED  
IN THE HOSPITAL.

BASKETBALL - MONDAY - JR. DIVISION - 8:30 - ST.  
MARY'S VS. ST. PAUL'S UCC.

BASKETBALL - THURS. - SENIOR DIVISION - 7:30 -  
ST. PAUL'S UCC VS. SALVATION ARMY.

THE SWEETHEART DINNER AND DANCE WILL BE HELD AT  
THE TANGLEWOOD ON FEB. 18 (FRIDAY NIGHT) - PLEASE  
SAVE THIS DATE.

SENIOR CHOIR WOULD LIKE TO RECRUIT SOME NEW MEMBERS  
ANYONE INTERESTED FROM SENIOR HIGH AGE AND UP,  
LET RALPH COOPER OR CYNDIE SYBERT KNOW OF YOUR INTEREST.

ANYONE INTERESTED IN BECOMING AN ACOLYTE - LET MRS.  
ALMA KILLEAN KNOW NOW.

WE NEED WORKERS TO HELP ARRANGE FLOWERS - THE MORE  
WE HAVE THE BETTER.

WE ARE ALSO IN NEED OF UNDERSHEPHERDS - LET THE PASTOR  
OR BEA KNOW IF YOU ARE INTERESTED - TWICE A YEAR.

WELCOME VISITORS!

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST  
Ralph C. Link, Pastor  
Christ Church, Duncannon 9:00 A.M.  
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 23, 1972

The Organ Prelude  
\*The Hymn of Praise 23  
\*The Call to Worship  
\*The Prayer of Confession (Unison)  
Our heavenly Father, who by thy love hast made us, and through thy love hast kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within us, but our selfishness hath hindered thee. We have resisted thy Spirit and gone our own ways. Forgive what we have been; help us to amend what we are; and in thy Spirit direct what we shall be; that thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen.  
\*The Kyrie  
\*The Assurance of Pardon  
The Scripture---Matthew 6:5-8 Luke 18:1-8  
\*The Gloria Patri  
The Anthem (Trinity)  
The Pastoral Prayer  
The Announcements  
The Receiving of Tithes and Offerings  
\*The Doxology  
\*The Offering Prayer and Lord's Prayer  
The Reception of a New Member  
The Hymn of Meditation 475  
The Sermon----"Pray - And Sprain A Leg!"  
The Sermon Prayer

\*The Hymn of Response 272  
\*The Benediction  
\*The Threefold Amen  
\*The Postlude

\*Congregation Stands

#### GENERAL ANNOUNCEMENTS

Next Sunday April 30th we will observe Laymen's Sunday in both churches.

The Mercersburg Association will hold its Spring meeting at St. Johns United Church of Christ in Chambersburg on April 30th from 2:30 PM to 8:00 PM.

The worship service will change starting May 7th. Trinity will worship at 9:00 AM and Christ Church at 10:30 AM.

#### CHRIST CHURCH ANNOUNCEMENTS

We welcome as a new member this morning Mr. Richard Dobyns.

MICHAEL PATTERSON } HOME  
RICHARD FIX }



"The Thighbone Is Connected To The Prayerbone"

Texts: Lk 18:7, Gen 32:26b

I WILL NOT LET THEE GO, EXCEPT THOU BLESS ME.

& SHALL NOT G AVENG HIS OWN ELECT, WHICH CRY DAY & NITE  
UN2 HIM, THO HE BEAR LONG WITH THEM?

Old Spiritual Dry Bones, base 37 chap Ezek,  
foolish conn ankle, ankle con shing, shinb con kneeb, kneeb  
con thighb, thighb con hipb etc.

~~Wud change x thigh x con x 2 x the x prayerbone~~  
(Exegete Scrip Lk:tel wat bout, vs 7, & 1st vs clue)  
Good examp typ pray 32 chap Gen, & if on sched recog  
shud read yesterday,

Jacob pray & throw thigh out joint & so wud change  
Dry Bones 2, The Thibone Connect 2 the Prayerbone"

Jacob: fled Esau, go liv Laban, Bcum wealthy, prosperous  
abl 2 lv Lab 2 go hom, ~~xxxxxxx~~ angel go with  
vs 1

EXEGETE Scripture:

Persistent pray need by follo Js Xp=Text Gen 32:26b  
& Text Lk 18:7

(Illus Dear Abby & woman no Bliev G Bcuz deths on  
birthdays & anniversaries)

Js no speak this in para, nor examp Jacob wrestl G  
in prayer

This shallo wishy-washy Xpiantry practic 2day many  
everything grt=UR grt G, wonderful

"2" " wrong=Wat kind G U? How can do 2 me?

" I do deserv this?

G no operate this way

Lord ansers prayers, but first: Must know Lord ~~THAT U~~  
Reason peop hav litl spirit success lif=litl spirit  
in livs

U cannot expect help wen no kno how get it

(Illus friend visit & U ignor completely)  
this same with G

How do U treat Heaven Fr xx Lord Js?

" " talk 2 Him prayer during day?

" " enjoy fellosh & thank 4 good happs of lif?

R " concern wat He think UR activities?

Can U tak Him everwher U go?

Do U introduc 2 UR frends & aquaints?

" " ignor Him except wen need help?

How anser determ joy/sorro lif; if U cum Him & talk  
lik a frien tru frend Shud B UR lif, He hear & anser pray

Jac wrestl G & pray hard sprain leg, & lesson 4 ea us

Shud emulat Jac. How many peop C limp from Ch late?  
Need kno, TITLE & Lk TEXT: Need B peop prayer & G grant  
we resolv B this 2day



Texts: Gen 32:26b & Lk 18:7,

"And he said, I will not let thee go, except thou bless me."  
The Thighbone is Connected To The Prayerbone"

~~Text: Genesis 32:26b, "And he said, I will not let thee go, except thou bless me."~~

Lk 18:7, "And shall not God avenge His own elect, which cry day and night unto Scripture: ~~Genesis 32~~ Luke 18:1-14/Him, though He bear long with them?"

There is an old ~~Spoken~~ Spiritual that I am sure most of us have heard or know, called, "Dry Bones." It is based on the ~~xxxiixxx~~ 37th chapter of the prophecy of Ezekiel. It tells of each bone being connected to another bone, and it goes something like this: The foot bone's connected to the ankle bone; the ankle bone's connected to the shin bone; the shin bone's connected to the knee bone; the knee bone's connected to the thighbone; the thighbone's connected to the hipbone ect.

in our Scripture about prayer.  
Well Jesus was telling His disciples and others ~~xxxiixxx~~ A portion of His message was in parable form. He told of a judge who was constantly being bothered by a woman who requested that the judge deliver her of an adversary of hers. Jesus told how the judge who feared neither God nor man, gave in to her demands because she bothered him so much. Then Jesus asks the question, (Read text from Luke). The 1st verse of this 18th chapter gives the clue Jesus is trying to set forth, (read verse 1). Men should always pray and come before God constantly. There is a good example of this type of praying to be found in the 32nd chapter of the book of Genesis. And once again if you are still on schedule with your Bible readings, you will recognize that this is a chapter you should have read yesterday. Jacob was a man who prayed so hard he had his thigh thrown out of joint, and so I would change the song about #Dry Bones," to read, "The Thighbone Is Connected To The Prayerbone."

Jacob had fled from his brother Esau because he feared for his life. He had gone to live with his uncle Laban and while there had become extremely wealthy and prosperous. After several episodes between ~~Jacob~~ <sup>Laban</sup> and ~~Esau~~ <sup>Laban</sup>, Jacob is able to leave Laban and head back toward home. Jacob sends messengers on ahead to contact Esau and to inform him that Jacob would like to see him again. But the messengers return and inform Jacob that Esau is coming to meet them, and he has 400 men with him. This frightens Jacob and he becomes convinced that Esau is coming to kill him. So he divides the people, the flocks, and the cattle into

vs. 26. The other man asked Jacob his name, which was really not necessary, for he knew Jacob's name, and he replied, "Jacob," vs 27. Jacob is told that his name ~~xxxx~~ no longer will be Jacob, but will be Israel instead, vs 28. At this point the significance of the meaning of the name in the life of a Jew showed forth again. Jacob, was from the Hebrew YA - AQOB = which meant, "Yahweh, (or God), protect." And we can see from the life of Jacob that he has indeed had the benefit of the protection of Almighty God. He could very easily have been killed for some of the things he had done. And now he undergoes a name change which is also significant, for the name Israel meant = "He who strives with God," or, "God strives."

Jacob is alarmed at this, for he knew that no ordinary mortal had the ability or authority to be giving out names pertaining to dealings with God, or Yahweh, and so he strives once again to ascertain the identity of the man, vs 29a. The only answer he gets is, "Why do you want to know my name?", and he blesses him there, and disappears, vs 29b,ff.

Jacob is then made aware of the alarming fact that he has been wrestling with God, and he names this place, "Pen I El" which means face of God, and he goes from there to be with his family limping from his encounter with God, vs 30-31. We then have an explanation as to why the Jews do not eat the sinew of the hip as set forth in Jewish tradition. The real significance of all of this was that Jacob, or Israel, came to the realization that he was not wrestling with a man, but instead with God. But he not only was wrestling with him, but he was also praying, and he continued to pray, and wouldnot let God go, until he had been blessed. This showed a persistence in Jacob that won favor with God, and because of it, he was rewarded with a change of name to show evidence of his struggle with God. He cried out to his unknown opponent at the time, vs 26b, "I will not let thee go except thou bless me." This is the type of persistence that ~~I xxxxxxxx talking about in the parable we read xxx scripture for this morning~~ ~~The widow kept coming to the judge and demanding justice~~ is needed by anyone who truly wants to be a follower of Jesus Christ. It is constant and persistent prayer, which God will answer, "Shall not God avenge His own elect, which cry



day and night unto Him, though He bear long with them?"

(Illustration of Dear Abby and woman not believing in God because of deaths in her family on birthdays or anniversaries).

This is definitely not what Jesus was speaking about in the parable, nor is it another example of a Jacob wrestling with God in prayer. This is the type of shallow, wishy-washy Christianity practiced by many today. As long as everything is going great, "You're wonderful God." But let something go wrong and ~~we~~ a pin punctures our little balloon we surround ourselves with and its, "What kind of a God are you anyhow? How can you do this to me? You must be punishing me for something I did?" We need to know and believe that God does not operate this way.

We need to know that the Lord answers our prayers, but the first and foremost thing in our lives should be that we know the Lord. The reason why many people have little spiritual success in their lives is simply because they have little that is spiritual in their lives. You cannot expect help when you do not know how to go about getting it.

(Illustration of friend visiting you and then you ignore him completely)

This is the same thing with God. How do you treat your Heavenly ~~father~~ friend the Lord Jesus? Do you talk to Him in prayer during the day? Do you enjoy fellowship with Him and say thank you when something good happens in your life? Are you concerned what He thinks about your activities? Can you take Him everywhere you go? Do you introduce Him to your friends and acquaintances, or do you hide Him for Sunday morning? Do you ignore Him or do you give Him your interest and concern? How we answer these questions can determine very greatly how much joy or sorrow is evident in our lives. If you come to Him and talk to Him like the tried and true friend He should be in your life, then He will hear your prayers and will answer them.

Jacob wrestled with God, and he prayed so hard that he sprained his leg. There is a lesson here for each of us, and the lesson is that we are to emulate Jacob. How many people have you seen limping from Church lately? We need to know that, "The Thighbone Is Connected To The Prayerbone," and "SHALL NOT GOD AVENGE HIS OWN ELECT, WHICH CRY DAY AND NIGHT UNTO HIM, THOUGH HE BEAR LONG WITH THEM?" We need to be people of prayer, and God grant us this resolve today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FOURTH SUNDAY AFTER EPIPHANY JANUARY 30, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
MARK FRY, TERRY MCCLIMANS - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

"THE SERVICE OF WORSHIP BEGINS WITH THE MUSIC OF THE ORGAN. THROUGH ITS POWER AND BRILLIANCE, MAY YOU FEEL THE MAJESTY AND THE GLORY OF GOD; IN ITS QUIETNESS, HIS PEACE."

PRELUDE "WE PRAY TO THE HOLY GHOST" BUXTEHUDE

\*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (UNISON) "ALMIGHTY GOD, WE KNOW OF YOUR LOVE BY YOUR GIFT OF LOVE JESUS. WE KNOW YOUR LOVE BY YOUR TOLERANCE OF OUR MISDEEDS AND SINFUL NATURES. TOO OFTEN WE HAVE TURNED FROM YOU, AND HAVE SOUGHT THE THINGS OF THIS WORLD. OUR LIVES HAVE BEEN CENTERED AROUND OURSELVES, AND OUR OWN LITTLE WORLDS. PURIFY OUR HEARTS AND OUR MINDS, AND LET US HAVE YOUR CLEANSING AND FORGIVENESS. THESE THINGS WE ASK IN THE SAVIOUR'S NAME. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: MARK 12: 18-27

HYMN No. 275 "O LOVE OF GOD MOST FULL"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ANDANTE"

RINCK

ANTHEM: "MORNING HAS BROKEN"

STEVENS

YOUTH CHOIR

SERMON: "WHO DID YOU SAY 'S CALLING?"

PRAYER AND LORD'S PRAYER

\*HYMN No. 278 "O LOVE THAT WILT NOT LET ME GO"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "IMPROVISATION"

--- \*CONGREGATION STANDING ---

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. ROY ANDREWS IN LOVING MEMORY OF JANE'S "FATHER" - CLARENCE COOK.

SERVING AS USHERS TODAY ARE \*ALVIN TAIT, MIKE NAZARUK, GOTTLLOB KRADEL, ROY ANDREWS AND JAMES MCCLYMONDS. DEACON AND MRS. DONALD KENNEDY WILL BE THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. DRU RENSEL AND MS. LAUREL STAUFFER.

THE ATTENDANCE LAST SUNDAY WAS 154.

HOSPITALIZED: CLARENCE WOLFE,

MRS. GRACE RIDDLE, MRS. GRACE CHARLTON. *Ho Wa*

> WE EXTEND OUR SINCERE SYMPATHY TO THE FAMILY AND FRIENDS OF DR. HOMER FILSON WHO PASSED AWAY THIS WEEK. WE STILL NEED UNDER SHEPHERDS - WE WOULD LIKE FOR YOU TO VOLUNTEER. IT IS ONLY A MATTER OF TWICE A YEAR THAT YOU ARE ASKED TO TAKE MATERIAL AND VISIT THE PEOPLE ON YOUR LIST. PLEASE LEAVE THE PASTOR OR BEA KNOW TODAY.

BASKETBALL - MONDAY - JR. DIV. - 8:30 - VS. ST. MARK'S. SENIOR DIVISION - 8:30 - THURS. - VS. COMMUNITY ALLIANCE.

> SAT. - FEB. 5 - CAVE EXPLORING - YOUTH FELLOWSHIP - COST - \$4.50. LEAVE AT 9:00 A.M. FROM CHURCH. BRING FLASHLIGHT, EXTRA BATTERIES, SACK LUNCH.

> WED. - 7:00 - COUNCIL MEETING (NOTICE THE TIME CHANGE) THURS. - THE NEWSLETTER WILL BE PUT OUT - PLEASE HAVE MATERIAL IN BY WEDNESDAY.

JUDY AND HERB SHEARER WOULD LIKE TO THANK THE CONGREGATION FOR THEIR PRAYERS, CARDS AND CONCERNS DURING HERB'S CONFINEMENT IN THE HOSPITAL.

> TONIGHT - CONGREGATIONAL DINNER - 5:30 - PLEASE BRING TURKEYS ENOUGH FOR YOUR FAMILY - CHET STAUFFER WILL BE MC - THE YEARBOOKS WILL BE GIVEN OUT AT THIS TIME.

> WE NEED SOME GOOD STRONG MEN TO HELP SET UP TABLES AND CHAIRS  
FEB 17 - LATEMEN ANTON - JAKE CHADWICK  
WELCOME VISITORS



"Whom Shall I Say Is Calling?"

Texts: Mark 12:26, & as touching the ded, that they rise, hav ye not red in the book of Moses how, in the bush G spok un2 him, saying, I am the G of Abe, & the G of Isaac, & the G of Jacob?"

Ex 3:14

Scop AM frequent use 4 funeral:

Exegete: Sadds no Bliev resurr, ded=ded; no miracs; no angels other spirits

members Sanhed, priesthood, & explain hypothet quest & Js say G present tense

G B ident 4 Sadds & detracts, but peop alway quest G

Story Mose & burn bush 3rd chap Ex classic examp

Reading 4 2day: EXEGETE: bakground; Mos kill Egyptian hunted man; work shep 4 Father-law

Go thru vs by vs 2 vs 13=WHOM SHALL I SAY IS CALLING? compar 2 phone calls & bosses

perhap G no pleas Mos quests & answer with authority

vs 14: I AM THAT I AM=present tens, Sup B end all B

G of men long ded, vs15

Mod Bibls=YAHWEH, Jerus Bib use this

Yah used til 538BC, & stop Bcuz fear name profane

ADONAI use insted=Lord, & wen Lord cap lett=YAHWEH, espec RSV

Heb mnscrip no vowel=YHWH, & JEHOVAH english pronuncia YAHWEH/JEHOVAH=redemp nam 4 G

wen man sin & redemp necess, JEHOVAH sot sinner A/E

& clothe skins animals=signif, Sacrifice 2 get skin

vss ~~16-27~~ G reveal He redeem peop, & C thru all Scrip no Salvation unless ther Sacrifice

Thru all Scrip G, G of Holiness, no tolerate sin,

F hate, despis, abhor, detest all form/but luv sinner

thus no wonder Mos Ask "Whom Shall I Say Call?"

He thunder, "I AM THAT I AM"

" 2B recog apart all other G'S

we need 2 recogniz Him as such 2day

" may hav an equal hard time sort G from jumbl pres

worl & may cry lik Mos, "Whom Shall I Say Is Call?"

Ther only 1 anser & cum thru loud, clear & it found

wat G duz & dun in world

(Illus Bishop Moule & G is luv)

Who is G?, Whom shall I say is calling? G is in Xp

G is Xp & Xp is G, He call men & continu 2 call

He provid Salv & free 4 taking,

This is luv, & this is who call 2 ea us in world

2day.



"whom Shall I say Is Calling?"

Text: Mark 12:26, And as touching the dead, that they rise, have ye not read in the book of Moses how, in the bush, God spoke unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

Exodus 3:14, And God said unto Moses, I am that I am: and HE said, thus shalt thou say unto the children of Israel, I am hath sent me to you.

Scripture: Mark 12:18-27

Our Scripture for this morning is one that I frequently use at a funeral, ~~especially~~. The Sadducees were a group of religious leaders who did not believe in miracles, nor in the resurrection. They also denied the existence of angels or other spirits. They were members of the Jewish Sanhedrin, and the priesthood. Their strongest feelings though, centered around the resurrection. Their belief was that the soul perished with the death of the body, and thus there was nothing beyond the grave.

Thus it was this group who came to Jesus and posed the hypothetical question concerning the woman who married seven brothers. Jewish law had set forth that when ~~xxxxxx~~ a man died and left a widow, if he had brothers, it was the duty of one of them to marry her and to have children to carry on the family name. Their question was, "whose wife she would be in the resurrection?" We need to understand that first of all they did not believe in the resurrection, and secondly, this questioning was an effort on their part to trip Jesus so they could have grounds to arrest Him.

But Jesus was able to see through their little game and He answered them in another way. Jesus not only did not give them what they wanted, but He gave them the proof of the resurrection, they really were not seeking. His answer was that they did not completely understand the Scriptures nor God. He tells them that there is no marriage in heaven, and points them to the Law of Moses, and the story of God speaking to Moses from the burning bush. God said, "I am the God of Abraham, the God of Isaac, the God of Jacob." This was in the present tense, "I am." Not in the past tense, "I was," which it should have been because ~~xxxxx~~ Abraham, Isaac and Jacob were long dead when God spoke thusly to Moses. If anyone needed proof that there was life beyond the grave, this should have settled it for them. And then Jesus closes His discourse by stating, "He is not the God of the dead, but the God of the living."

God is being identified here for the Sadducees, and for any other detractors Jesus may have had listening at the time. But we need to also know that people have always questioned who God is. The classic example of this is to be found in the story of Moses and the burning bush. This story is found in the book of Exodus the 3rd chapter. Let us turn now to this chapter and see what is taking place. Moses had fled for his very life because he had murdered an Egyptian and had be-

come a hunted man. He was living in Midian working as a shepherd for his father-in-law Jethro. While he was tending the flock on the (West side--Backside) of the desert, he came to Mt. Horeb, vs 1. ~~ax~~ It is at this point that a supernatural event takes place. We are told that an angel of the Lord appeared in a flame of fire in the midst of the burning bush, vs 2. An angel was always the messenger of God, and at this point the possibility is that there never was an angel involved in this, but that it was only God and nothing else. But in any event an angel is identified as being the messenger.

Naturally, the curiosity of Moses is aroused and so he investigates, vs 3. God knowing all along what Moses would do, because He knew that this was out of the ordinary, and was bound to attract his attention, speaks to Moses from the midst of the bush, vs 4. Now there are Biblical scholars who will strive to explain this miracle away, by stating that because the heat is so intense in this region, that it could very well be that shrubbery and bushes burn all of the time. One fellow in particular told how this is a normal occurrence in this area. But so far none of them have been able to explain why the bush was not burned up.

But Moses hearing his name called from the midst of the bush, answers God, "Here I am," vs 4b. I am sure that if anyone would have heard Moses speaking to a bush, and not have seen the same thing he saw, they would have said that he had been out in the sun too long.

But God tells Moses that the very ground upon which he is standing has become holy because of the visitation of God to it, vs 5. God goes on to identify Himself, thus letting Moses know that this is not a mirage, or his mind playing tricks upon him, vs 6a. And Moses knowing full well the majesty and authority of God, hides his face from Him, vs 6b. And once again we need to understand that Moses is given the information regarding people that have been dead many long years. God is not speaking in the past tense, "I was." But instead is speaking in the present and now, "I AM." If Moses ~~had~~ entertained any thoughts regarding dead people as being just plain dead, it must have been at this point that he was having his thinking revised. God then explains what He is going to do through Moses, vs 7-10. And as usual Moses begins to question God as to his qualifications for this tremendous task, vs 11. God merely answers Moses with a simple answer that should have been sufficient for him, vs 12. But Moses is not content with this answer and so he determines that he needs more information. Moses knew the inquisitiveness of his people. He knew that they would question him all about this situation. So it is that Moses asks God His name, vs 13. Moses is saying in effect, "Whom Shall I Say Is Calling?" One of the things that annoy me, and I am sure annoys some of you with the telephone is to call a business and the secretary asks who is calling before she answers whether Mr. So and So is available. Now I happen to have worked in a business where I had a boss who had had his secretary inquire who was calling, before he would answer the phone, and I know this is the way many busi-



ness operate. It appears quite evident that God wasn't too pleased with the line of questioning Moses was putting forth, and this becomes clear by the answer which God gives. It isn't a simple answer. But I am sure that God spoke with all <sup>His</sup> authority. ~~that any man has ever had~~ I am also sure that by God's answer God left little doubt in Moses mind, that he was dealing with the supreme being. God said, "I am that I am," vs 14a. This is ~~xx~~ in the present tense. It isn't past tense and leads the listener to know and believe that this is the Supreme Being to end all Supreme Beings. Then God further identifies Himself once again as the God of Abraham, Isaac, and Jacob, vs 15. This is His name forever. The remaining verses of this chapter are instructions to Moses concerning what God is going to accomplish.

Our Scripture for this morning posed the problem asked by man for several thousand years, and that is the actual existence of God. Our Bible reading for today gives us not only proof of that existence, but the identity of God for all time. In some of the more modern versions of the Bible you may have read, or read the name YAHWEH for God. In the Jerusalem Bible which I am reading through this year, the name YAHWEH is used quite often. To understand this we need to look at the origin of this term. The name YAHWEH was used until about 538 BC at which time it was withdrawn from popular usage for fear that the name would be profaned. The name Adonai which means Lord, was substituted in its place. ~~Those who may be using the RSV will notice that in the RSV the name Lord is used spelled with capital letters it is a substitute for YAHWEH, especially in the RSV versions of the Bible.~~

To understand this further, we need to know that in the Hebrew manuscripts, there were no vowels in words. YAHWEH was really, YHWH. In order to understand what was being said vowels were inserted, and this was carried one step further so that similarly sounding words came forth and this is Jehovah, which was substituted for Y, and V for H, and this then is the origin of Jehovah. JEHOVAH is the English pronunciation of and used rather than YAHWEH.

The name YAHWEH or Jehovah is the redemption name of God. When man sinned and the redemption of man became necessary, it was Jehovah who sought the sinners Adam and Eve and clothed them with clothing made of skins of animals, which significantly meant there had to be a sacrifice in order to obtain the skins. In vss 13-17 God reveals that He is going to redeem His people, and we see that throughout all of Scripture, there is no salvation ~~apart from Jehovah~~ unless there was sacrifice. We have been given to understand throughout all of Scripture as well, that Jehovah is a God of Holiness who cannot tolerate sin. God detests sin in all forms, He despises it. But God loves the sinner.

Ths it is not surprising that when Moses questioned God, "Whom Shall I Say Is Calling?", that God thundered forth, "I am, that I am." He is to be recognized separate and apart from all heathen gods, and idols. We need to recognize Him and know Him



as such today.

We may have an equally hard time sorting God out from all of the jumble in our present day world, ~~but~~ and when we cry out much like Moses, "Whom Shall I Say Is Calling?," there is one answer that comes through Loud and Clear, and it is to be found in what God does and has done in the world.

(Illustration Bishop Moule and God is Love).

God is love. He always has been, and always will be. This is what identifies Him for all time. He has been calling man, and He continues to call. He has provided salvation for all of mankind and it is free for the taking. This is love, and this is who is calling to our each of us in our world today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
FEBRUARY 6, 1977 FIFTH SUNDAY AFTER EPIPHANY  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST AND CHOIR DIRECTOR  
MARCIA McBRIDE, BOBBY SHAKELY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

"THE ORGAN MUSIC IS OFFERED TO HELP YOU PREPARE YOUR  
HEART AND MIND FOR THE SERVICE TO COME. WON'T YOU  
TAKE ADVANTAGE OF THIS SPECIAL TIME OF PREPARATION  
IN PRAYER AND MEDITATION?"

PRELUDE "Arioso" BACH  
\*PROCESSIONAL HYMN No. 80 "GUIDE ME, O THOU GREAT JEHOVAH"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "OUR FATHER, WE CONFESS BEFORE  
YOU THAT OUR LIVES ARE NOT WHAT THEY SHOULD BE. WE DO  
UNDESIRED SIN, AND WE PERMIT TEMPTATIONS TO OVERCOME US.  
BUT WE KNOW THERE IS FORGIVENESS WITH YOU WHEN WE DO  
CONFESS. SO AS WE HUMBLY SEEK FORGIVENESS, WE ASK FOR  
NEW STRENGTH TO LEAD A MORE GODLY LIFE, FOR WE PRAY IN  
THE MASTER'S NAME. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: HEBREWS 10: 1-18

HYMN No. 254 "JESUS, I LIVE TO THEE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "Largo" HANDEL

ANTHEM: "THIS IS MY FATHER'S WORLD" ARR. BY WARING  
CYNDIE GYBERT, VON MALONEY AND CHANCEL CHOIR

SERMON: "REDUCED TO ASHES"

PRAYER AND LORD'S PRAYER

\*HYMN No. 470 "SAVIOR, THY DYING LOVE"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "ST. ANTHONY CHORALE" BRAHMS

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. ROY FFLUGH IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI,

JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.

THE ATTENDANCE LAST SUNDAY WAS 107.

NURSERY WILL BE PROVIDED TODAY BY: MRS. BERTHA

HOLLEFREUND, SUE HOLLEFREUND AND KAREN KENNEDY.

ELDER AND MRS. PAUL RIEMER WILL GREET THE CONGREGATION

AT THE DOOR TODAY.

> HOSPITALIZED: MRS. CARL VINROE (ANNA MARGARET), Mrs. Nohaci  
JAMES STEWART, CLARENCE WOLFE, Mrs. TRESA NICHOLAS, 458

MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE WILL MEET

AT THE CHURCH

THURS. - 7:00 - BIBLE STUDY

> SATURDAY - SR. BASKETBALL 1:00 P.M. VS. MERIDIAN #1  
JR. H. WON ON M.W.  
SA. H. WON ALSO.

TONIGHT - 7:00 - SPECIAL MEETING WITH PAUL CHASE

COMPANY - ANYONE INTERESTED FROM THE CHURCH CAN ATTEND.

PLEASE PICK UP YOUR YEAR BOOKS TODAY. THE USHERS

WILL ASSIST YOU IN HELPING TO FIND YOUR COPY.

NEXT SUNDAY THE UNDER SHEPHERDS WILL BRING YOUR LENTEN

MATERIAL AROUND BEFORE AND IN PLenty OF TIME FOR

LENT.

BUTLER LAYWOMEN DINNER, FEB. 17, 1977 CONO SEE C. PENAR  
WALTER HARRISON

"ALMIGHTY GOD, WHO ART BEYOND THE REACH OF OUR

HIGHEST THOUGHT, AND YET WITHIN THE HEART OF THE

LOWLIEST; WE PRAY THEE TO COME TO US IN ALL THE

BEAUTY OF LIGHT, IN ALL THE TENDERNESS OF LOVE,

IN ALL THE LIBERTY OF TRUTH, AND MAKE THEYSSELF

KNOWN TO US. MERCIFULLY HELP US IN THE STRUGGLE

TO BE PURE AND GOOD; ENCOURAGE US IN EVERY EFFORT

TO BE TRUE, LOYAL AND LOVING; TO DO JUSTLY, TO LOVE

MERCY AND TO WALK HUMBLy WITH THEE. SANCTIFY ALL

OUR DESIRES AND PURPOSES, AND UPON EACH OF US LET

THY BLESSING REST. AMEN."

Tonight: Meeting Paul Chase, of Chase & Assoc.  
Finance, Council, Bldg Planning & others 7:00

Welcome Visitors:

YOUTH MEETING 7:00

ST. JOHN'S UNITED CHURCH OF CHRIST  
April 24, 1977 Evans City, Pa.

Rev. Jeff Wilson, Pastor  
Fred Kriess, Organist  
Ed Banyay, Organist  
The People, Ministers

THE MORNING WORSHIP SERVICE  
U.C.C. Sunday 4  
11:00 A. M.

I. We Stand Before God

Prelude "Breathe On Me, Breath of God"

\*Hymn #152 "The Church's One Foundation"

\*Solemn Declaration 12

\*Opening Versicles 24

L: Christ is with us!

C: He is with us indeed!

L: In joy and contrition we come before God.

C: Let us confess our sins.

\*Prayer of Confession - Page 24

\*Assurance of Pardon 24

\*Praise Versicle 24

\*Hymn of Praise #25 "Praise to the Lord"

II. God's Word to Us

Scripture Hebrews 10:1-18

Silent Prayer

Sermon "Reduced to Ashes"

III. We Respond to God's Word

\*Affirmation of Faith - Page 23

Anthem "Sing, Oh My Soul" Youse

Concerns of the Church

Hymn #289 "What a Friend We Have in Jesus"

\*The Church at Prayer

Prayer Versicle

Silent Prayer

Morning Prayer Free on pp 17-19 (v)

Prayer Response

Offering

Hymn Tune of the Month #133

\*Offertory #353

\*Silent Prayer up at altar

\*Prayer of Thanksgiving - Free on p. 26

\*Our Lord's Prayer

\*Doxology

\*Memorial Hymn #296 <sup>h.m.o.</sup> "For All the Saints"

\*Benediction Elmer Reibold

\*Threefold Amen

\*Chimes

\*Postlude "Worthy Is the Lamb" Peterson

\*\*\*\*\*

We are pleased to welcome to our pulpit this morning the Rev. Ralph C. Link, Pastor of St. Paul's United Church of Christ in Butler. Pastors Link and Wilson are exchanging pulpits this morning that the unity and diversity which characterize our young denomination might be made manifest. The closing hymn "For All the Saints" is sung today in memory of Elmer Reibold, a member of this church who died last Sunday in Lakeland, Fla.

The flowers were placed in the Altar Vases by the Walker children in loving memory of their father Earl B. Walker.

Wednesday April 27 -

9:30 A.M. The women of Lake Erie Asso. will hold a day of worship, study and fellowship at St. Peter's U.C.C. Zolienople. Anyone needing transportation call Margaret Hartung or Bertha Nicklas.

6:00 P.M. Jr. Choir Rehearsal

7:00 P.M. Sr. Choir Rehearsal

8:00 P.M. Music Committee

Monday May 2 -

6:30 P.M. The annual Mother-Daughter turcon dinner will be held in the church social rooms. Meat, dessert, and beverage will be furnished. Plan now to attend.



"Reduced To Ashes"

Texts: Heb 10:18, NOW WHEN REMISS OF THEZ IS, THERE IS NO MORE OFFERING 4 SIN.

Ex 24 AN ALTAR OF EARTH THOU SHALT MAKE UNTO ME, & SHALT SACRIFICE THEREON THY BURNT OFFERINGS, & THY PEACE OFFERINGS, THY SHEEP, & THINE OXEN: IN ALL PLACES WHERE I RECORD MY NAME I WILL COME UNTO THEE & I WILL BLESS THEE

Writ Hebs compare old Cov & New Cov,  
state law no able to do what should because offer over & over  
Vs 5 Speak from Mess & 40 Psalm predict  
" 8 point about sacrifice & offer

" 9 take away 1st which sacrifice & establish 2nd=offer  
Then explain offer Jesus Christ by God 4 mankind 10-16  
true purpose explain 17 - 18

This compare between old/new & Bible readings read give law & old C  
20th chapter Exodus, reading 4 2day=1-17 =10 Commands  
(Illus bargain hunt & free Command if accept 1st 10).

Background: God send Moses down 2 people from Sinai, & God speak  
10 Commands 2 people & vs 19 people terrify of God.

EXEGETE vs by vs

God 1st give law make man realize guilt B4 God & no hope  
in self & must throw mercy God

Moses this point illus Jesus Christ as Mediator

God no require elaborate altar=1 made earth, dirt, common

God require Moses & people Israel make sacrifice 2 Him

1st=Burnt offerings=shed blood 2 do & remind Jesus & New Cov

2nd=Peace offerings=Jesus endure wrath God, sin on self 2  
bring peace

God say=Sheep & oxen=Lambs/Beasts burden, servants

Jesus Christ both thez=lamb slain, suffer servant humanity

I Ch Jesus Christ all this: God want Israelites rely His Spirit  
thru worship trust Him

Read Ex & C turn things world instead, this Ch 2day  
things world creep in & no C what God many congreg  
Make me sick C distort Christianity, Homosex, Gays, Prog & prog  
& Program 2 bail out budget, membership etc.

only Prog God set 4th=WORD, & no can bailcongr, self,

denom or Ch Jesus Christ until dedicate selves His Word

Cannot understand He want from us until search His prog  
as seen thru prog set 4th Bible=1st sacrifice God require

2nd=when burnt offer made what offer because? ASHES/Old Cov

New Cov Jesus give life as offer 2 God 4 mankind

He had 2 die & when die because nothing & REDUC 2 ASHES  
Need understand what God want of people God 2day

Chief aim 4 man not grt preach, teach, worker, giver

God no want talents=want the man, want men/women RE 2 ASH

Prob many ch people no allow God do work in them, refus  
offer 2 God complet, this mean sacrifice=present 1self altar

(Illus Shah & Fireman) God want his friend thru Jesus Christ

Us B love Him, Reduce 2 Ash/when do satisfy, inner enjoy God



"Reduced To Ashes"

Texts: Hebrews 10:18, "Now where remission of these is, there is no more offering for sin."

Exodus 20:24, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee and I will bless thee."

In our Scripture for this morning, the writer of Hebrews is telling of the old Covenant of God as compared to the new Covenant. He is stating that if the Law was able to do what it was supposed to do, then it would not have been necessary to make the same sacrifices over and over. Then in verse 5 he begins to speak of the promised Messiah as written about Him in the 40th Psalm. In verse 8 he points back to what he had written about Sacrifice and Offering, and that as pointed out in verse 9, He takes away the first, which was Sacrifice and establishes the second which is Offering.

Then is explained the <sup>Offering</sup> ~~sacrifice~~ of Jesus Christ by God for the sins of mankind, vs 10 ~~through~~ through vs 16. The true purpose of all of this is explained in vs 17 and 18.

Now this is a comparison between the Old and the New Covenants, and in our daily Bible readings we have been reading of God dealing with the Israelites and giving them the Law which was the Old Covenant. Let us turn to the 20th chapter of Exodus where this is spelled out in more detail. The first 17 verses of the 20th chapter covers the 10 Commandments. (Someone said recently that we live in the age of bargain hunters and if it had been this way in Biblical times, we would probably have been offered another Commandment free if we accepted the first 10.) But these 10 Commandments are spelled out in detail and these formed the ~~Law~~ Covenant of the Law.

~~We read in the 18th vs that~~ God has sent Moses down to the people from Mt. ~~Sinai~~ Sinai, and God now speaks the Ten Commandments to the people. Following this we read in vs 18 of the terror of the people ~~concerning~~ surrounding the appearance of God on Mt. Sinai. The thundering and lightning, and the quaking of the mountain, along with the blowing of trumpets, gives the people the awe and fear of God.

GALES, WIND

vs 19, they spoke to Moses and asked him to be the mediator between them and God.



And then God told them to offer Peace offerings. Jesus Christ endured the wrath of God, accepting sin upon Himself, to bring us peace. God said, "Thy sheep and thy oxen." This meant lambs and beasts of burden, or servants. Jesus Christ was and became both of these. He was the Lamb slain, and He was the suffering servant of humanity.

From all of this there are two things that I see in all of this, concerning the Church of Jesus Christ. We can see that God wanted the Israelites to rely upon His Spirit through worship and trust in Him. But as we read on in the book of Exodus we see that the Israelites turned away from God and went after the things of this world instead. The Church today stands in this same situation. The things of the world have crept in until it is difficult to distinguish what is of God in many congregations.

It makes me sick to see the distortions of the Church being perpetrated today in the guise of Christianity. Homosexuals being ordained in congregations. Churches being started for the gay people. This program, and that program <sup>which</sup> ~~that~~ will bail the congregation out of its particular difficulties in meeting its budget or drop of members or whatever.

The only program God set forth then and sets forth now is His Word. We cannot bail ourselves, or a congregation, or a denomination, or in fact the entire Church of Jesus Christ, out of difficulties until we dedicate ourselves to His Word. We cannot understand what He wants from us until we have searched His program as seen through His program and set forth in the Bible. This is the first part of the sacrifice God requires from us today.

The second part about this concerning the Church of Jesus Christ today is the individual people within ~~those~~ the Church. When the burnt offering was made to the Lord, what was it that the offering became? It became ashes didn't it? When the offering was completely burned, the residue remaining was "Ashes." That was in the "Old Covenant." But in the "New Covenant," Jesus Christ had to give His very life as the offering to God for mankind. Thus He had to die, and in order to die He became as nothing, and thus He was "Reduced To Ashes," in that offering. This is what we need to understand about the people of God today.

God's ~~chief~~ chief aim for man is not that he become a great preacher, or a great teacher, worker, or giver. What God wants above all else is not man's abilities or talents, but the man. God wants men and women who are willing to be "Reduced To Ashes," upon His altar. The problem with ~~many~~ many ~~people~~ <sup>Church members</sup> is that they have never allowed God to do a work in them, simply because they refuse to offer themselves to God completely. This means a sacrifice and in order to sacrifice, one must present oneself upon God's Altar. And this means being "Reduced To Ashes."

(Illustration of Shah Abbas of Persia and lowly ~~fireman~~ <sup>fireman</sup> & friendship to him). This is what God has done for mankind through Jesus Christ. In Hebrews we read that, "now where remission of these is, there is no more offering for sin." This is what Jesus did in becoming the sacrifice for all. But more than that He is the gift to us in friendship and love. And this is what God really wants from each of us, and that is to be in love with Christ with our whole beings. ~~Isn't~~ isn't activities, and works, and business, but ~~the complete~~ ~~to be~~ completely "Reduced To Ashes," upon His altar. ~~It is~~ It is when we each make this total commitment that we will experience the satisfaction that goes with it. The inner enjoyment of the love of God, and the inflow of His Spirit into our lives.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

Boy Scout Sunday      February 13, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Marcia McBride, Bobby Shakely - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

"Before the service talk to God, During the service  
let God talk to you. After the service, talk to  
your neighbor."

PRELUDE "The Musical Clocks"      HAYDN  
\*PROCESSIONAL HYMN No. 43 "When morning gilds the skies"  
\*ASCRPTION - CHORAL AMEN  
\*EXHORTATION

\*CONFESSION (IN UNISON) "O Lord Jesus Christ who didst  
give Thy life for us that we might receive pardon and  
peace, mercifully cleanse us from all sin, and evermore  
keep us in Thy favor and love, who livest and reignest  
with the Father, and the Holy Spirit, ever one God,  
world without end. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE  
\*PASTOR: 'O Lord open our lips.  
\*PEOPLE: And our mouth shall show forth Thy praise  
\*DOXOLOGY No. 551

SCRIPTURE: James 1: 19-27  
HYMN No. 207 "Jesus calls us: O'er the tumult"  
\*AFFIRMATION OF OUR FAITH (Apostles' Creed)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: The Lord be with you.

PEOPLE: And with Thy Spirit.

PASTOR: Let us pray.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "Minuet"

HAYDN

INSTALLATION OF UNDER SHEPHERDS

\*HEM: "Thanks Be to God"

DICKSON

SERMON: "A DO BEE"

PRAYER AND LORD'S PRAYER

\*HYMN No. 387 "The voice of God is calling"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "He Leadeth Me"

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
MR. & MRS. ROLAND THOMPSON IN MEMORY OF THEIR "MOTHERS"  
SERVING AS USHERS TODAY ARE: \*WALLY FEDER, JOHN SNOW,  
MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.  
DEACON AND MRS. WILLIAM THOMPSON WILL GREET THE  
CONGREGATION AT THE DOOR TODAY.  
NURSERY WILL BE PROVIDED TODAY BY PAUL AND VICKIE  
HOLT AND PATTY McWILLIAMS.

> HOSPITALIZED: CLARENCE WOLFE, HOME  
CHERYL ALTEMUS, LARRY GEORGE.

THE ATTENDANCE LAST SUNDAY WAS 139.

> THE UNDER SHEPHERDS WILL PICK UP THEIR MATERIAL  
FOR LENT RIGHT AFTER THE SERVICE IN THE FRONT OF  
THE CHURCH. THE MATERIAL IS TO BE IN THE HANDS OF  
CONGREGATION BEFORE ASH WEDNESDAY FEB. 23.

> THE COUNCIL WILL HOLD A SPECIAL MEETING IN THE UNDER-  
CROFT RIGHT AFTER THE SERVICE.

> TONIGHT - 7:00 - YOUTH FELLOWSHIP MEETING

> NEXT SUNDAY - WE WILL HAVE A FIRST AID INSTRUCTOR  
FROM THE AMERICAN RED CROSS HERE AT 2:00 P.M. ALL  
COUNCIL MEMBERS AND ALL USHERS ARE EXPECTED TO BE  
HERE AND ATTEND THE MEETING. ANYONE ELSE IN THE CHURCH  
WHO WOULD LIKE TO ATTEND CAN DO SO.

ALL YEAR BOOKS ARE IN THE EACH SEPERATE UNDER SHEPHERD  
PACKET - WHEN THEY DELIVER THE LENTEN MATERIAL - YOU  
WILL GET IT THEN.

> A DONATION FROM THE CONGREGATION IN MEMORY OF ATTORNEY  
CHARLES T. CHEW WAS MADE TO THE BLIND ASSOCIATION.

> WE ARE STRIVING TO DETERMINE HOW MANY OF OUR CHURCH  
WOULD BE INTERESTED IN AN EVENING VACATION BIBLE  
SCHOOL. THIS IS FOR SEVENTH GRADE ON UP. IT WILL  
TAKE PLACE FROM JUNE 13-16 AT 7:00-8:15 P.M. MORE  
DETAILS NEXT SUNDAY - KEEP IT IN MIND. (CALL AT ON Ball

JR. BASKETBALL - 14TH. - MON. - 8:30 vs. BUTLER CATHOLIC  
SR. BASKETBALL - 17TH - THURS. - 8:30 - vs. ST. ANDREWS.

SAT. - DISCIPLINE SEMINAR

SR. BASKETBALL - 19TH 3:00 - SAT. - vs. ST. MARKS.

Old SS hymnals in office - take

Welcome visitors:

"A Do Bee"

Texts: James ~~1:27~~ 1:27 Pure relig & undefiled Be4 G  
& the Father is this: 2 visit the fatherless & widos  
in their affliction, & 2 keep 1self unspotted from  
the world.

Ex 40:16

Romp Room & Do Bee, =child do wat suppos & this OBED.  
(Illus child toy dept, psychiatrist etc)

no other illus OBED, 1 lost societ Bcuz wrapup niceety  
Dr. Spock et al

But wat duz G'S Word Say? James set 4th def ideas  
human behav.

Much we call WORKS=twisted by thoz earn heaven instea  
work Bcuz luv Lord=Salvation, then Works

sez this vs 21 & then do it=OBEDIENCE

J illus man/mirror=hear & no do vs hear & do

TEXT: wat relig bout; talk relig & mean code ethics  
Tru relig=walk fsteps person JS XP & wen do care 4  
homles, wido, orph, fatherles, shut-in etc. & B unspot  
from world

Means: B diff Bcuz Blong Xp & He set 4th, J & Discips  
set 4th as well

other examps G'S Word=4o chap Ex.

EXEGETE: G tel Mos speci instruc 4 Tab.

1-15=dates 2 put 2gether & step by step how do

16 vs = TEXT: READ

7 times Mos "Did as G Command Him" in all this he  
do as G want & this absol & Compl OBEDIENCE

B Sc un=oath, law pledg 2 OBEY=A DO BEE

no expect from scouts, children expect from All

All G creation & shud all lern OBED 2 Him, canno ex-  
pec others Obey if we do not

(Illus G Wash OBED)=Js Xp & P say=0 un2 deth on cross

This compl Obed & call 4 compl self-discip

G requir Obed M & Isites, & requir us 2day

" many time say, Hear & Obey & will bring safe"

But liv Techno societ & mus expl scient, inven, infin

Pres speak=ncaster, commentater sift, digest ea word

2 test 4 hidden meaning

Thus diffi imag OBED=G Word, Yet G requir it

But no blind obed, but obed bilt on luv, G luv 4 us

can quest lik Mos & G anser, but G want us avail & OB

(Illus son & repor 4 duty)=B reddy, OBED 2 B use of G

(Illus A Linc & Failurs)=can say lot bout him, but he

OBED, 4 Americas mod Mos lead nation 2 G

les on need lern early lif=B O 2 G, 4 G call thru Xp

Behold, I stand door & knock, & respons 4 us 2 ope door

& let Him in & then B OBED

May we kno Xp 2 extent B sed us as Mos=Text EX 40:16



### "A Do Bee"

Texts: James 1:27, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

Exodus 40:16, "Thus did Moses: according to all that the Lord commanded him, so did he."

Those of you who have raised children in recent years are well aware of a program for children called Romper Room. Our children watched it and I am sure many of yours have as well. I do not know what the present format of the program is since I have had no contact with it in recent years. But when I did know of it the lady who hosted the program talked of children being "good little Do Bees."

"A Do Bee," was a child ~~xxxx~~ who did things for his parents, and who did what he was required to do. This was a lesson in obedience.

(Illustration of child in toy dept. and physciatrist warning the child).

This too is a lesson in obedience and one which unfortunately has been greatly lost in our society because we have become so wrapped up in doing things in a nice way. Starting with Dr. Spock some years ago and on down to today we have had a rash of child psychologists, and child psychiatrists informing us by book and ~~article~~ article that we may warp and twist a child's life by the way we handle the problem of getting them ~~to~~ to obey. We have seen the results of a lot of this and there is no real need for us to go into this question in great detail at this time.

But there is one avenue that has been vastly overlooked, at least from the standpoint of Christianity and that is, ~~How does God talk~~ "What does God's Word have to say about this subject?" The answer of course is varied and the Bible speaks of many different ways to cope with the problem of obedience, both in the lives of adults and in children. The brother of Jesus who was the author of the book of James set forth some very definite ideas concerning human behaviour. Much of what he wrote has to do with what we call, "Works." These works are what we are to be doing. But much mis-interpretation has been had about this, because some folks have gotten the cart before the horse and have done great works, without really having Salvation, and have distorted the whole principle. We need to first understand that First and foremost, we know the Lord. This is essential. We accept Him as our Lord and Saviour and then comes Works. We then work be-

cause we love Him. We do not work because we are striving to earn our way to heaven. James speaks very specifically about this in the portion of his book which we read as Scripture for this morning. This he speaks of in the 21st vs, and then in the 22nd vs we are admonished to work. Don't just hear the Word, but go out and do something about it. This is obedience.

He goes on to point out an illustration using a mirror and a man looking in it. The comparison is between a hearer of the Word only, and a hearer of the Word plus a doer. He closes the first chapter with the words, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is what religion is all about. We talk of having religion in many areas where we really mean that we are following a code of ethics or morals. True religion is to walk in the footsteps of a person and that person is Jesus Christ. And when we do this we care for the homeless, the widows and orphans, the fatherless, the shut-outs, the beggars and anyone else who needs our love and concern. And it also involves ~~xxxx~~ keeping ourselves unspotted from the world. Meaning that we are different from the rest of the world in many ways, because we belong to Christ. Now all of this is what Jesus Christ set forth as expounded not only by His brother James, but as set forth by all of His disciples after His ascension.

But we have many other examples of obedience as set forth in God's Word and I would like you to turn in your Bibles with me to the 40th chapter of Exodus. Prior to this chapter God had given complete and specific instructions to Moses in the building of the Tabernacle. ~~XX~~ In the first 15 verse of this chapter Moses is told the dates when he is to put all of this together and how it is to be done, step by step. And we read in the 16th vs, "Thus did Moses: according to all that the Lord commanded him, so did he."

Then we read vss 17-19, and at the end of 19, "As the Lord commanded Moses."

vss 20-21, at the end, "As the Lord commanded Moses."

22-23, and at the end, "As the Lord commanded Moses."

vss 24-25, and at the end, "As the Lord commanded Moses."

vss 26-27, and at the end, "As the Lord commanded Moses."



vss 28-29, and at the end, "As the Lord commanded Moses."

v 30-~~32~~ 32, and at the end, "As the Lord commanded Moses."

Vs 33, He ~~finished~~ did all he was supposed to do and, "So Moses finished the work."

7 different occasions we read that Moses did as the Lord had commanded him.

Step by step he made the progression of the ~~at~~ Tabernacle from the making of it, to the setting up of it, and he did it exactly as God had commanded him to do.

Now this is absolute and complete obedience.

In  
This is Boy Scout Sunday as we probably all know by now. Both the Scout oath and the Scout Law, a pledge is made to OBEY. At this point a scout is pledging to be "A Do Bee." But we shouldn't just expect this from scouts and children, we should expect this from everyone. All of us are a part of God's creation, and as such we need to learn the lessons of obedience of Him. We cannot expect others to obey, if we do not obey ourselves.

(Illustration of Washington's obedience)

This is likewise true of Jesus Christ the Son of God. Paul tells us that, "He humbled Himself and became obedient unto death, even death <sup>the</sup> <sup>of the</sup> ~~xxx~~ cross." This is complete obedience which called for a complete discipline of self. This is the obedience which God required of His people then, and the type of obedience which He requires today. Numerous times He spoke to Moses and the Israelites and He told them if they would hearken to His voice and listen to His Words, He would bring them safely through the wilderness through which they wandered. But we live in a technological society and such obedience as displayed by the people of God is incomprehensible. Everything that is done today is explained to us in infinite detail. Each scientific discovery and invention is related to us so that we can understand the inner workings of many things. Let the President of the United States make a speech and when he is done a battery of newscasters and commentators will spend an equal amount of time informing us as to just what he said. Each phrase is turned over and examined as it were under a microscope to test its ~~xxx~~ hidden meaning. Thus we see that in our day and age it is difficult for us to imagine such obedience as set forth in God's

Word.

-4-

Yet, this is the obedience God requires from each of us. Now this isn't blind obedience as some suppose. It is an obedience that is built upon love. Love, that what God is asking of us is for our own good and our own welfare. It is an obedience that can be questioned and God will answer. Moses questioned many things God asked of him. And each time God showed Moses what it was He desired from him. God simply wants us available and when we are available we are able ~~xxxxxxx~~ to be obedient. (Illus: A man heard his older son praying and he interrupted him: "Son, don't bother to give God instructions. Just report for duty.") This is obedience. To be ready to do what God wants of us. To be used as He sees fit.

There have been many people who have given us good examples of how to obey ~~xxxx~~ <sup>one</sup> we could use as ~~xxxx~~ illustrations. But I think of ~~A~~ <sup>one</sup> man in particular who was more of a failure than a success.

(Illustration of Abe Lincoln's failures and etc.)

We can say a lot of things about Abraham Lincoln, but one thing certainly stands out, and that was his ability to be obedient to his tasks. Because of this he became for all Americans a modern version of Moses leading a nation toward God. If there is one lesson we need to learn early in life, and a lesson that applies to all of life, it is the lesson of being obedient to God. God calls each of us through Jesus Christ. He said, "Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me," The response is for us to ~~xxx~~ open the door and let Him in and then we have taken the step necessary to be obedient. May we know Christ ~~xxxxxxx~~ to the extent that it could be said of us, as it was said of Moses, "Thus did we, according to all that God commanded them, so did they."



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA  
BROTHERHOOD SUNDAY FEBRUARY 20, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST AND CHOIR DIRECTOR  
LORI ZAVACKY, MARY DELLEN - ACOLYTES

-----  
ORDER OF WORSHIP - 11:00 A.M.

"BEFORE THE SERVICE TALK TO GOD, DURING THE SERVICE  
LET GOD TALK TO YOU. AFTER THE SERVICE, TALK TO YOUR  
NEIGHBOR."

PRELUDE "PRELUDE IN C MINOR" J.S. BACH  
\*PROCESSIONAL HYMN No. 38 "O DAY OF REST AND GLADNESS"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "MERCIFUL FATHER, WE ACKNOWLEDGE  
AND CONFESS OUR SINFUL NATURE; OUR SHORTCOMINGS AND OUR  
OFFENSES. WE HAVE BETRAYED NOT ONLY OUR FAITH IN YOU,  
BUT ALSO YOUR FAITH IN US. WE HAVE SPOKEN BRAVELY OF  
LOVE AND COMPASSION, BUT WE HAVE ACTED OUT OF SELFISHNESS  
AND INDIFFERENCE. FORGIVE US, O GOD, THROUGH JESUS CHRIST  
OUR LORD. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 'O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: ROMANS 1:18-32

HYMN No. 390 "COME, LET US JOIN WITH FAITHFUL SOULS"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "PRAYER"

BOELLMAN

SERMON: "A DON'T BEE"

PRAYER AND LORD'S PRAYER

AN No. 399 "ONCE TO EVERY MAN AND NATION"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "ADAGIO"

MORRIS

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. WALLACE FEDER TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE: \*ROBBIE VINROE, BRIAN

PFABE, STEVE BASEMORE, CHRIST PFABE AND BOB DELLEN.

DEACONESS MRS. JOAN MASTER WILL BE THE GREETER AT THE  
DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. CATHERINE  
JOHNSTON, DEBORA JOHNSTON AND KELLY SHAKELY.

THE ATTENDANCE LAST SUNDAY WAS 180

> TODAY AT 2:00 - A FIRST AID INSTRUCTOR WILL BE HERE  
IN THE UNDERCROFT (FROM THE AMERICAN RED CROSS).

ALL USHERS AND COUNCIL MEMBERS ARE EXPECTED TO BE  
HERE.

OUR CHOIR SANG AT THE DESHON THIS MORNING.

MONDAY - 8:30 - BASKETBALL (JR.) VS. MERITIAN #1

> WEDNESDAY - 7:30 - HOLY COMMUNION (ASH WEDNESDAY)

AT THE ALTAR. THE UNDER SHEPHERDS SHOULD HAVE YOUR  
LENTEN MATERIAL TO YOU BEFORE WEDNESDAY.

SATURDAY - THE YOUTH FELLOWSHIP WILL GO ICE SKATING

THEY WILL LEAVE FROM THE CHURCH AT 7:00 P.M.

MRS. ANN MARGARET VINROE WOULD LIKE TO THANK EVERYONE

FOR THEIR PRAYERS, CARDS AND VISITS DURING HER STAY  
IN THE HOSPITAL. -----

> WOULD YOU LIKE TO KNOW WHAT THE FUTURE BRINGS?

IS SATAN ALIVE AND WELL ON PLANET EARTH?

IS THERE A NEW WORLD COMING? COME AND FIND OUT THE  
ANSWERS TO THESE AND MORE - STARTING MARCH 6TH.

THE YOUNG ADULTS CLASS WILL BE STARTING THE BOOK AND  
STUDY PLAN ON THE "GREAT LATE PLANET EARTH" BY HAL

LINDSEY. IF YOU ARE CURIOUS, COME JOIN US!

> ----- (TEAR OFF AND PLACE IN OFFERING PLATE) -----

WE ARE STRIVING TO DETERMINE HOW MANY OF OUR CHURCH  
WOULD BE INTERESTED IN AN EVENING VACATION BIBLE SCHOOL.  
THIS IS FOR SEVENTH GRADE ON UP. IT WILL TAKE PLACE  
FROM JUNE 13-16 AT 7:00-8:15 P.M.

NAME \_\_\_\_\_

YES, I WILL ATTEND \_\_\_\_\_

NO, I WILL NOT ATTEND \_\_\_\_\_

"A Don't Bee"

Texts: Rom 1:18, 4 THE WRATH OF G IS REVEALED FROM HEAVEN AGAINST ALL UNGLINESS & UNRIGHTOUSNESS OF MEN, WHO HOLD THE TRUTH IN UNRIGHTOUSNESS

Lev 26:14-16a

Ol time 1 who remem buy 1lb steak \$10¢/but 4get had woi 1 hr 2 ern dime

Most us kno sum1 who liv in past/canno liv this way must face present & look 2 future

Past import as history & tol hist repeat self  
Jn Sherman 1890=Best proph of futur is the past  
Hist has lessons & messag we may use & profit from

Exegete: Rom 1:18-32

Interest 2note P say Covenant breakers & this OT

P=Pharisee, educate Jew, know hist & covs tween G/man

" point hist will Bfall Roman if not vigil/alert

Last week DO BEE, A. Lincoln, Moses=2day DON'T BEE

Exegete Lev. 26 Bgin vs 3-33

All came 2 pass Bcuz Isites turn from G & covenant

This was Israel, but also kno nation base on G bless

But wen nation turn, the nation fall & this principl  
Principl=If nat rejec moral law G, their destruc inevit

Thus all this signif 4 America

USA found 1 Nat under G & thus parallel Israel

Return 2 EXEGETE Lev 26:16

vs 16, Swine fly, Victorian, Hong Kong, Asian epidemics

" 17, V Nam, China, Russia gro strong, we fear in homes

" 19, turmoil govt cry 2 G, no anser heavens iron,  
plow, plant, land lik brass=N Dak & poor crops

" 20, farms plant & futil=drot; frut tree no yield

" 22, beast rob us child=drugs, false teachers

cattle die Bcuz insecticide; hiway desol=oil

" 5, deliv by pestil hand enemy=fello Amers who liv  
off exorb profit mak on us/thoz sell gross infl  
price & tak advant thoz need commodities

" 26, Inflat cost 2-3 time mor 2 buy things

Here fulfill end 4 us, Isites went on cannibal & so on

But if we no stop dwnward spiral we 2 nation of past  
peop say REVIV in land & sign point that way

But mus Bcum realit or we 2 overum by enemies

Our strngno from nuclear/hydrogen=Alm G, & we mus turn

not only need REVIV peop claim, but all peop REVIVED

2 REVIV mean 2 cum aliv, 2 fill nu lif & this JS XP

We hav Nu Cov from G & Js Xp is that Covenant

Quest: Do I kno Xp? Am I 1 His follos? Is He my Sav & Lord?

I invit U 2 mak Commit if nev made this morn

Cum ward. Let G speak Ur hart, & if tell U, anser

Don't let frend, relativ, anythin hinder U, anser 2day

Last hymn=1nce 2 ever man & nat, cum moment 2 decid



"A Don't Bee"

TEXTS: Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Leviticus 26:14-16a, "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgements, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you: -----"

An old timer is one who can remember when he could buy a ~~xx~~ pound of steak for a dime, but forgets he had to work an hour to earn the dime. I am sure that most of us have had a friend or acquaintance who when speaking always refers to days gone by. The past for that person is all that matters. But this is a very difficult way to live, because we cannot live in the past. We must face the present and look forward to the future. But we know that the past can and does serve a wonderful capacity for us and that is in the realm of history.

We are told that history repeats itself, and we can acknowledge that this is quite true as we look at civilizations which were in existence long before us.

A man named John Sherman in 1890 said, "The best prophet of the future is the past." We could grasp from this then, that history has a message and lessons which we may use ~~for our~~ and profit from.

~~Paul the Apostle, in writing to the Church at Rome, and in particular to the saints, as he calls them, or those who are fellow believers, goes through a bit of past history to let them know what they should be doing.~~

The Apostle Paul wrote to the Church at Rome, or to the "Saints" as he calls them, or those who are fellow believers, and in his writing goes through a bit of past history to let them know what they should be doing. This history shows through many times in his writings.

Paul writes of the anger of God against those who would do their own thing in complete disregard for the things of God, (Read Text). He goes on to tell how they turned from God to idols, and sin became the thing they became completely involved in. He then goes on to list some of the things which they did and were doing. He speaks of the sexual immorality committed by them and how they had turned from the normal to perversion with homosexuality both among men and women. In vs 29 on he lists various things which turned them from God.

(Read vss 29-32). It is interesting to note that Paul uses the phrase, "Covenant Breakers," in the 31st verse. "We are going to turn to another portion of Scripture in a moment in which the Israelites are admonished by God not to be "Covenantbreakers."

But we must remember that Paul was a well educated Jew. He was a Pharisee and with all of his education he knew the complete history of the Israelites and how they had turned from God. He understood the covenants made by ~~God with~~ them with God and how they did not remain true to them. So Paul is pointing out the pitfalls to the people at the Church in Rome, and informing them that they need to look to history and to see what could befall them if they were not vigilant and alert.

Which brings us to a portion of Scripture in which we see some of this history revealed. Let us turn to the Old Testament book of Leviticus, the 26th chapter. Last week you will recall we spoke of God wanting all of His people to be "Do Bees." To be obedient to Him and to do what He commands. We used the example of Moses being a "Do Bee," and Abraham Lincoln being "A Do Bee," in America. The opposite of Do is naturally, "Don't" and this is what we have come to this week. We begin to see that in this 26th chapter of Leviticus God is setting forth more of His law to the Israelites, but along with this He is giving them certain conditions with these laws.

Vs 3, If they obey, then vss 4,5, regular growing seasons with everything growing and being nurtured as it should.

vs 6, safety at home. They will be able to lie down at night and sleep without fear of attack, or breakins.

vss 7,8, armed strength blessed by God because they are living under the covenant agreed upon between them and God.

vs 10, will not be able to consume all of the old grain and commodities stored, and will have more than enough, and even have difficulty getting rid of the old because they will be blessed with the new crops in abundance.

vs 11, the Tabernacle or place of worship will be among them and they will be able to worship God freely, and He will love them.



Vs 13, a reminder of what God has done for them in the past, and thus is summed up all of the things that will take place if they obey, or are, "Do Bees."

But if they will not listen and become instead "Don't Bees," listen to what God says He will do: vss 14-16a READ TEXT. In vs 15b, "But that ye break my covenant and isn't this the very thing Paul was saying about them that they were, "Covenant Breakers?"

So we see what is going to take place when they are "Don't Bees." Vs 16, illness plagues and epidemics. Planting grain and seed, but ~~no harvest~~ little or no harvest, the enemies eating ~~the~~ the surplus.

vs 17, fear in the land from known enemies and from imagined ones.

vs 19, things will begin to go wrong and supposed power will become as though it were not enough in the face of ones enemies, and they will cry out to God, but no answer from heaven, (Like iron), and the earth will not yield and be, (Like brass).

vs 20, land planted, little yield or none, fruit trees blighted or unable to bear

vs 22, wild beasts killing children and cattle. Highways desolate.

vs 25, pestilence, disease

vs 26, famine and want

vss 29-39, cannibalism, Temple destroyed, people dead and unburied, desolation of the land, and dispersion and fear, death among heathens in strange lands.

~~Then God goes on to point out that He would~~

Now all of this came to pass because the Israelites turned from God and from the Covenant they made with Him. We know of course that all of this applied to the Israelites. But we also know that any nation which has since that time, followed after the things of God, that nation has been blessed. But nations who have been founded upon the things of God, and have turned from His ways, those nations have fallen much like Israel. So we see here a moral principle that has been operative ever since. That principle is, "That if a nation rejects the moral law of God, their destruction is inevitable." Now if we follow that principle to its logical conclusion we can see that there is a great deal of significance for America to be found in this portion of Scripture. Now as we said before, this was written to the Israelites, but we can see much that applies and is being made applicable to us today.

Our nation was founded upon religious principles and in fact was founded as "One Nation Under God." Thus we parallel the Israelites from the very beginning of our nation.

Let us go back over a few verses to see how we parallel the Israelites in many  
as. In vs 16, God says that He is going to send ~~plague~~ sickness and disease  
among them. What have we seen or know of this in our nation? We have been con-  
cerned with the Swine Flu, and now the Victorian Flu. The last few years it has  
been the Asian Flu, and the Hong Kong Flu and always we are concerned that an  
epidemic does not break out. Vs 16, we have sown our grain and stored it, and  
have sold it to our enemies, to the extent that our prices for flour and wheat  
have increased greatly. They have benefitted, while we have had to pay for it.  
Vs 17, this could apply to Viet Nam and the growth of China, Russia, growing  
Many of our people  
stronger than we are. ~~We~~ live in fear in their own homes from burglars and thiev-  
es.

Vs 19, Our power has been broken in many areas. We are no longer the world lea-  
der we once were. Because of the turmoil in our govern~~ment~~ ment we have cried as  
a nation to God and it has been as though the heavens were iron, for there did  
not seem to be any answers forthcoming. We have plowed our land and planted and  
in many areas the earth has been as brass, unyielding. In North Dakota where we  
were last summer, they were only able to produce a portion of what they normally  
produce, and this was produced at reduced prices.

Vs 20, We will plant this year and from the looks of things now the farmers will  
have another exercise in futility, because it looks like the land will not yield  
due to drought and lack of water. The fruit trees will not yield because of the  
severe frosts and freezes in areas where this normally does not take place.

Vs 22, We have seen wild beasts robbing us of our children in the form of those  
who push and sell drugs, and in the form of teachers who teach things contrary  
to the principles we strive to instill in our children. Cattle have been killed  
~~by thousands~~ in wholesale numbers in certain areas by a beast we have unleashed to  
kill insects, and this has been in the form of insecticides. And isn't it ir-  
onic that God would place in His Book many thousands of years ago that our High-  
ways shall be desolate?" We saw this a year or so ago when there was a shortage  
of gasoline, and we may well see it in the near future.

Vs 25, we have and are being delivered by pestilence into the hands of our en-



emies, only the enemies sometimes take the form of our fellow Americans who would live off the ~~xx~~ exorbitant profits they can make on each one of us. Those who would sell commodities for grossly inflated prices, and take advantage of those who need those commodities.

Vs 26, We are seeing that it takes much much more to do what much less did several years ago. Inflation has overcome us in so many ways, and we cannot ~~xxx~~ purchase what we once did for a little, because today it costs 2 or 3 times more. Here is where the fulfillment ends from this portion of Scripture. At least it ends for us. For the Israelites it went on into cannibalism, and so on. But if we as a nation do not put a stop to our downward spiral, we too will become a nation of the past.

People are stating that today there is a sense of revival in our land and there are signs pointing in that direction. But it must become a reality or we too will be overrun by our enemies. We must be strong or we will fail. And our strength can only come from one source and that is not in nuclear or hydrogen power, but in the power of Almighty God. We must become a nation of people who are turned to Him again, or we perish.

We not only need the revival people are claiming is coming about, but we need all of our people revived. The word Revival means to come alive, to become filled with new life. Friends, this new life can only come from and through Jesus Christ. We have the advantage over the Israelites we have been reading about this morning, because we have the New Covenant, from God, and that is Jesus Christ. So the question again which needs to be asked of each of us is: Do I know this Christ? Am I one of His followers? Is He my Savior and my Lord? Only you can answer this. I invite any of you to step forth during the singing of our last hymn to accept Him if you have not done so before. I will be happy to speak to any of you who may come forward. Let God speak to your heart today, and if He is telling you to do something about your salvation, won't you come and answer His call. Don't let your friends or relatives or anything else hinder you. If God's Holy Spirit is speaking to your heart, answer that call today.

"Jesus Christ As; High Priest"

Texts: Heb 9:11-12, Lev. 16:21-22

Js Xp & NT, Jn "In Beg Was Word" = Js Xp at creation etc  
G i Flesh = Incarnate & many types, exams in OT peop

Exegete: Heb 9:1-14 & this lead 2 Lev 16

vs 1,2, instruc Aaron

33 summary

"29, 10th day/10th month/Mid Sept=Yom Kippur=NU Yr

~~Fast~~ Fast not feast/spec 4 Hi Pr

" 30 show this & Pr 2 prep self

Bak 2 Vs 3=bull bot by Pr

" 4=Garments & dress

" 5=the 2 goats

" 6=Confession on bulls head

" 7-8=lots 4 goats

" 9-10=separation of goats

" 11=killing of bull

" 12-13=Incense

" 14=bull blood

" 15-16=kill goat & sprink blud

" 17=no1 in Tabernacle except Aaron

" 18-19=Mix blud bull & Goat & alt. incen/alt

" 20-22=Scapegoat, confess & send out

Follow vss=Aaron chang clothes/instructs dispos offs

Js Xp as Hi Pr=Bcuz offer own blud, not animal

Thus atone dun away 1nce yr

sins peop heap human Scapegoat Js Xp

Js Xp poked, prodded, taunted by peop

Wilderness=thorns, crown of Js

push over cliff=broken body=Js Xp, "this my body

broken 4 U"

All this para Js Xp lif & all dun by Hi Pr

1 Xp we hav Hi Pr intercessor B4 G 4 Us

No need priest, other human, can cum 2 Xp aks 4 give

So we cum 2 His table & join Him meal remem

and we ask 1nce again 4 forgiveness.



### "Jesus Christ As: High Priest"

Texts: Hebrews 9:11,12, BUT CHRIST BEING COME AN HIGH PRIEST OF GOOD THINGS TO COME BY A GREATER AND MORE PERFECT TABERNACLE, NOT MADE WITH HANDS, THAT IS TO SAY, NOT OF THIS BUILDING; NEITHER BY THE BLOOD OF GOATS AND CALVES, BUT BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US.

Leviticus 16:21,22. AND AARON SHALL LAY BOTH HIS HANDS UPON THE HEAD OF THE LIVE GOAT, AND CONFESS OVER HIM ALL THE INIQUITIES OF THE CHILDREN OF ISRAEL, AND ALL THEIR TRANSGRESSIONS IN ALL THEIR SINS, PUTTING THEM UPON THE HEAD OF THE GOAT, AND SHALL SEND THEM HIM AWAY BY THE HAND OF A FIT MAN INTO THE WILDERNESS: AND THE GOAT SHALL BEAR UPON HIM ALL THEIR INIQUITIES INTO A LAND NOT INHABITED: AND HE SHALL LET GO THE GOAT IN THE WILDERNESS.

We normally do not think of Jesus Christ as being found in any other part of the Bible except the New Testament. But this is because we think of Him usually in only human terms. We say He was the Son of God and forget that He was God on earth. We forget that He was God incarnate, God in the flesh. This means that He was all that John and the other Gospel writers said of Him. John said, "In the beginning was the Word." The beginning was creation. The word "Was" means that "The Word,," which is Jesus Christ, was at the creation. This means that He was operative with God from the very foundation of the world. This means then that He is to be found throughout the Old Testament in ~~the lives of many people~~ ways. The plan of God as set forth through His Son is revealed in the lives of many OT people, and in many types, which point to Him. The author of Hebrews tells us in the 9th chapter of the Tabernacle of the Lord. He explains in the first few verses, (vss 1-5), what the Tabernacle contained and what it looked like. Then in vss 6 and 7, he explains about the priest going into the Tabernacle and ministering, and only going into the Holy of Holies only once a year. This was the Day of Atonement.

The writer explains that the priest performed several functions according to all of the rituals set forth, but none of these were able to make the priest perfect, nor to completely cleanse the people from their sins. It is at this point that he explains the significance of Jesus Christ and he refers to Him as a High Priest, vss 11-12).

Thus we understand that Jesus Christ As: High Priest," has a special meaning for us. We understand then, that He was more than a New Testament person, but that way back in the ritual of the Day Of Atonement. God was making provision for

mankind. But we need to look at what provisions God made for this and in order <sup>in</sup> do this we must turn ~~xx~~ the OT to the book of Leviticus, and the 16th chapter. In verse 1 we read that God spoke to Moses following the deaths of 2 of Aaron's sons who had offered ~~xx~~ the wrong kind of sacrifice to God.

Vs 2 God tells Moses to instruct Aaron that he cannot come into the Holy of Holies at all times, and thus God begins to give instructions for the Day of Atonement. The summary of why this is all being done is found in the 33rd verse of this 16th chapter, where we ~~xxxx~~ read, (read vs 33).

In vs 29, God instructs the people that they are to come together on the 10th day of the 7th month for this special day. It was a day of "Afflicting their souls." It was not a feast, but a fast. Everyone fasted even the boys and girls, and the really devout Jews fasted for the 10 days which immediately preceded the actual Day. The Day of Atonement was 10 days after the beginning of the Jewish New Year, and this is about the middle of September in our calendar, and it is called, "Yom Kippur." For the High Priest this Day of Atonement was <sup>to</sup> the greatest in his life. It was ~~xx~~ this day that all of his duties and ceremonies ~~xxxxxx~~ throughout the rest of the year led him. Verse 30 points this out. God points out in vs 32, that the priest prepares himself by putting on the holy garments of his office.

So it is at vs 3 that God begins to give the specific instructions for this Day. The bullock, (vs 3), is purchased by the priest himself, at his own expense. This bull is brought into the Tabernacle, and standing in full sight of all the people he places his hands on the bull's head, and confesses his sin, and the sin of his household, which would be all of the priests.

(Illustration of this confession).

Vs 7, He is instructed to have 2 goats brought forth. There was an urn with the sacred lots or dice in it. The High Priest would place both hands in the urn and remove the sacred lots, one in each hand. One was marked, "For the Lord," and the other was marked, "For Azazel," which meant scapegoat. This is where we get the term scapegoat for today. A tongue shaped piece of red ribbon was tied to the horn of the scapegoat. At this point the priest turned to the bull



at the altar and kills it. Its throat was slit and the blood was caught by another priest in a basin. The priest kept moving the basin to prevent the blood from clotting. The High Priest took some hot coals and placed them in a censer and some incense on a special dish, and then went into the Holy of Holies to burn this fragrant incense <sup>in</sup> ~~before~~ the very presence of God. He was not to stay in there too long under the penalty of death. The people literally waited with bated breath for his return, and when he came out, they breathed an audible sigh of relief. Then the High Priest took the basin of the bulls blood and ~~re-entered~~ re-entered the Holy of Holies. He took the blood and sprinkled it 7 times up and 7 times down inside the Holy of Holies. Then he came out and he killed the goat marked "For the Lord." Its blood was caught in a basin and he took this into the Holy of Holies. When he came out he mixed the goats blood and the blood of the bull together and 7 times ~~hex~~sprinkled this blood in the horns of the altar of incense, and on the altar itself. <sup>This was the altar outside the</sup> The remaining blood was laid at <sup>H of H.</sup> the foot of the altar. Thus the Holy of Holies, the Holy Place, was cleansed, and atonement was made by the blood.

Then came the most dramatic part of this ritual when the live goat was brought forward, vs 20. Then in vs 21-22 are given the instructions for Aaron about this goat. (Read illustration from Mishnah about Scapegoat).

Now from all of this we see that Jesus Christ served as God's High Priest because He offered not the blood of animals, but His own blood for mankind. Thus was done away all of this need for this ritual once a year. We see the sins of the people being heaped on another Scapegoat, a human Scapegoat, and that again was Jesus Christ. And so we confess our sins before Him, and not before a man. We see the goat being led out to the wilderness, and Jesus took the place of that goat. We see him being poked and prodded, and the taunts of the people standing nearby. There is a significance also in the fact that in the wilderness are to be found thorns and briars. Thorns encircled Jesus head. When the goat was pushed over the cliff, it was a broken body before it reached the bottom. Jesus said to His disciples at the Last Supper, "This is my body which was broken for you." Thus we see the many significant things that were done on the

Day of Atonement, and which were done by the High Priest on behalf of the people and how all of this parallels the life of Jesus Christ. Through His sacrifice of Himself on the cross, He became for each believer the High Priest, that each believer can have as an intercessor for us to God.

No longer is there a need for a human priest or intercessor to come to God on our behalf. We have Christ, and He is our High Priest and the one to forgive us.

So as we come to His table, we come to join Him in this meal of remembrance and to ask Him once again for the forgiveness of our sins.



ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FIRST SUNDAY IN LENT FEBRUARY 27, 1977

THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
LORI ZAVACKY, MARY DELLEN - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE "CHORAL" BOELLMANN  
\*PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF  
JESUS! NAME"

\*ASCRPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "MIGHTY GOD, BY YOUR POWER IS  
CHRIST RAISED FROM DEATH TO RULE THIS WORLD WITH LOVE.  
WE CONFESS THAT WE HAVE NOT BELIEVED IN HIM, BUT FALL  
INTO DOUBT AND FEAR. GLADNESS HAS NO HOME IN OUR HEARTS,  
AND GRATITUDE IS SLIGHT. FORGIVE OUR DREAD OF DYING, OUR  
HOPELESSNESS, AND SET US FREE FOR JOY IN THE VICTORY OF  
JESUS CHRIST WHO WAS DEAD BUT LIVES, AND WILL PUT DOWN  
EVERY POWER THAT HURTS OR DESTROYS, WHEN YOUR PROMISED  
KINGDOM COMES. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: 10 LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 55!

SCRIPTURE: ACTS 3: 12-26

HYMN No. 29 - PAGE 16 (FAVORITE OLD HYMNS)

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "PRAYER" BOELLMANN

ANTHEM: "WHAT COLOR IS GOD" SUNG BY THE YOUTH CHOIR

SERMON: "JESUS CHRIST AS: PROPHET"

PRAYER AND LORD'S PRAYER

HYMN No. 316 "JESUS, LOVER OF MY SOUL"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "MINUET" BOELLMANN

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
THE MCCLYMONDS FAMILY IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: \*RICHARD MANGEL,  
DON KINGSLEY, ART CARNEY, GARY PENAR AND JOHN DREHER.  
ELDER AND MRS. HOWARD BOLAM WILL GREET THE PEOPLE AT  
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 190. ON ASH WEDNESDAY  
A TOTAL OF 150 COMMUNED.

TONIGHT - 7:00 - BUILDING AND PLANNING COMM. MEETING.

TONIGHT - 7:00 - YOUTH FELLOWSHIP.

MONDAY - 8:30 - JR. BASKETBALL VS. ST. MARY'S

WED. - 7:30 - LENTEN CHURCH SERVICE - **BRING BIBLES**

WED. - RIGHT AFTER THE SERVICE - COUNCIL MEETING.

THURS. - THE NEWLETTER WILL BE PUBLISHED - PLEASE  
HAVE ALL THE MATERIAL IN BY WED.

THURS. - 7:30 - SR. BASKETBALL VS. SALVATION ARMY

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

FRI. - 1:30 P.M. - WORLD DAY OF PRAYER - 1ST METHODIST

CHURCH. THE SPEAKER WILL BE REV. JOHN D. PATTERSON.

SAT. - 3:00 P.M. SR. BASKETBALL - VS. COMMUNITY ALLIANCE.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,  
BETTY CARNEY AND JODIE MARTE.

HOSPITALIZED: MR. HAROLD SANDBACH, MR. ROBERT

PETERS. **GAIL MITTICA & THANKS 4 CAROL.**

THE FIRST UNITED CHURCH OF CHRIST, APOLLO, PA. HAVE

EXTENDED AN INVITATION TO ST. PAUL'S TO ATTEND REV.

CURRIER'S INSTALLATION TODAY AT 2 P.M. OUR PASTOR

WILL TAKE PART IN THE SERVICE (DETAILS ON BULLETIN Bd.)

SUN. - MARCH 13 - 8:00 P.M. MR. FRED FRANK FEATURED

SOLOIST WITH "THE HOUR OF POWER" WILL HAVE A SACRED

CONCERT AT ST. MARK'S CHURCH. CONGREGATION IS INVITED.

WE WILL BE TAKING IN NEW MEMBERS ON PALM SUNDAY -

IF YOU KNOW OF ANYONE WHO IS INTERESTED IN COMING

INTO OUR CHURCH PLEASE LEAVE THE PASTOR KNOW OR PUT

A SLIP IN THE OFFERING PLATE AND THEY WILL BE CONTACTED.

MARCH 12 - SATURDAY - THE YOUTH FELLOWSHIP WILL GO

CAVE EXPLORING. THEY WILL LEAVE FROM THE CHURCH AT

9:00 P.M.

USHERS TODAY SHOULD USHER ED.

"Jesus Christ As: Prophet"

Texts: Acts 3:22-23; Num 12:6-8a

2nd Serm(Title), revu 4 thoz abs Wed

12chap Num & EXEGETE=Thus Moses 1st Great Prophet G  
Deut 18:15, EXEGETE

Thus wen speak Proph's need underst wat was or is  
(II's Prepared for Coming events, Pa Dutch wife/hus)  
Proph's no this=no look fut, read t leav, palms, cryst  
ball, gaz stars etc.

He 1 who gav messag G lay on hart

NABI=4th riye, 4th teller, speak boldly, fearlessly 4 G

On in chap G set 4th test tru Proph disting/fals pro  
WILL NOT SPEAK WAT G NO COMMAND SPEAK

Js Xp & how compar 2 this test?(Read Examps)

G ask quest in vs 21 peop ask & anser vs 22

Hos Js Xp stack up this test?

Follo lif manger 2 grav & C truth, anser 2 wat say

This wat Pete try tell Jews Scrip 4 this AM

Acts vs 23=ring 4th lik Deut from G

This why hav proclam of Word in Xp's Church

A preach/pastor, is mod Proph 4 Lord

Must B man call by G 2 proclaim G's Proph Js Xp

Las wk sed, "Hist repeat self"

dur lif giant Proph Jere, G's peop clos ear 2 tru

prophs of G & listen 2 false prophs insted & hear wat

(Illus Early Romans Chicken Prophecy) want hea

We liv similar age, many congs peop cum worsh G with

clos mind & resist Gosp messag if preached

Sum ch's preach, better no preach salv, repent, nu birth

But preach mus stan 4th as mod Proph G

We hav gold opp 2 shar messag frend, neighb, etc

Man no chang futur if n~~o~~ list 2 Lord's messag

G wat man 2 chang hart & if no do G say VS 23, ACTS

Thez G's word condemn 2 thoz ~~no~~ will no Bliev

Once again need look inward this season & reflect

wath herd Proph & wat our respons has been



"Jesus Christ As: Prophet"

Texts: Acts 3:22-23,  
Numbers 12:6-8a,

MOSE TRULY SAID UNTO THE FATHERS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. AND IT SHALL COME TO PASS, THAT EVERY SOUL WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE.

AND HE SAID, HEAR NOW MY WORDS: IF THERE BE A PROPHET AMONG YOU, I THE LORD WILL MAKE MYSELF KNOWN TO HIM IN A VISION, AND WILL SPEAK UNTO HIM IN A DREAM. MY SERVANT MOSES IS NOT SO, WHO IS FAITHFUL IN ALL MINE HOUSE. WITH HIM WILL I SPEAK MOUTH TO MOUTH, EVEN PLAINLY, AND NOT IN DARK SPEECHES; AND THE SIMILITUDE OF THE LORD SHALL HE BEHOLD.....

This is the second in a series of messages depicting Jesus Christ in different roles, and with different titles. For those of you who were not here on Wednesday, we spoke of Jesus Christ as High Priest. There are many types, and many similar figures of Jesus Christ depicted in the OT from which we will be preaching this Lenten season.

Today we are going to look at, "Jesus Christ As: Prophet." In order to do so let us turn to the book of ~~Exodus~~ Numbers the 12th chapter. We are going to look at a few verses in this chapter pertaining to Moses. The story behind this scripture is that Miriam and Aaron spoke against Moses for several reasons, and they ~~questioned whether the Lord had only spoken~~ questioned among themselves that God had not just spoken through Moses, but He has spoken through them as well. And we read that the Lord heard what they said, and He called them away from the rest of the congregation, to the Tabernacle where God was going to appear among them. And so they came apart from the other people and God descended to them in a cloud, and He spoke to them.

Vs 6, (Read), God is saying that if He wants a prophet among the people, He will make Himself known to that person in dreams and visions.

Vs 7, God goes on to state that Moses is not that sort of prophet, for if God wants to talk to Moses, vs 8), He will talk to him person to person, and it will not be in veiled speeches, and the likeness of God he will see.

Now we see that Moses is esteemed by God as the first great prophet.

Now if we turn to the book of Deuteronomy, the 18th chapter beginning with the 15th verse. In this chapter as in ~~most of~~ all of this book, Moses is telling the people of past history, and of the things God wants them to know. He is

Vs 15, Here Moses is telling the people that God is going to send forth a prophet from their very midst. Meaning, that the prophet will be Jewish, and will be from one of the tribes of Israel, and this prophet will be similar to Moses. They are to listen to him and obey what he tells them.

Vs 16, Moses reminds the people that they were frightened at Mt. Horeb and had asked for a mediator.

Vs 17, So God ~~speaks to Moses~~ had spoken to Moses and had told him that the people had spoken well.

Vs 18, therefore, God is going to send forth a prophet like Moses from among the Jews themselves, and He will speak God's words, and shall follow what God commands of Him.

Vs 19, In this verse God gives a warning to all who would not hear and listen to this prophet. The warning is that, "God will require it of him," and this type of warning is usually in the loss of life or of rewards. Remember this case, because in a short time we will be hearing it again from yet another source.

Now when we speak of God's Prophets we need to understand what a Prophet was or is.

(Illustration of Pa. Dutch family and father dying, but save ham for funeral)

This is not what a prophet was. His main task was not to look to the future. He was not a crystal ball gazer, or a tea leaf reader, or a palm reader, or any of the other shysters who would pass themselves off as God's Prophets. He was one who gave the message God laid on his heart. The Hebrew word for prophet is NABI. Nabi means, one who tells forth. One who speaks forthrightly God's message. He was not a fore-teller, but more a forth-teller. Speaking boldly and fearlessly God's message. And so it is that we read on in this chapter and we see that God sets forth a test whereby a true prophet can be distinguished from a false prophet. In vs 20, God says that a true prophet will not speak words in God's name which God has not commanded him to speak. In other words a true prophet will not be speaking just to hear himself talk. Now if Jesus Christ is the prophet spoken of in this chapter, how did He measure up to this first



test? (Examples of Jesus speaking what God told Him to speak: Jn 6:63; 7:17; 26; 8:28; ~~12:49~~ 12:47-50; 14:10; 17:13).

This should prove to anyone seeking proof that Jesus Christ was that true prophet God predicted would come.

But God knew that man would always question His messengers and so He anticipated their questions by asking what they would ask in vs 21. In vs 22, he gives the answer. If what the prophet speaks comes true, then the prophet is real. And if his prophecy ~~prophesies~~ does not come true, then his prophecy is false, and he is a false prophet.

Again we must ask the question, "How does Jesus Christ stack up against this test?" Well if we follow His life from the cradle to the grave, we can see that He spoke truth about Himself, about His mission in the world, and that all of His prophecies concerning Himself came true.

This is what Peter and John were striving to convey to the Jews in the Temple Jerusalem. They had been with Jesus. They had seen Him perform His mighty works of healing, and raising the dead. They knew He was more than just an extraordinary person. This is what Peter was saying as we read in the 22nd and the 23rd verses of ~~xx~~ the 3rd chapter of Acts.

The words of the 23rd verse ring forth in truth as they did from the very mouth of God in Deuteronomy concerning God's prophet to come Jesus Christ. This is why we have the proclamation of the Word in Christ's Church. A preacher, or Pastor, or whatever you choose to call him, is to be a modern day prophet for the Lord. ~~He must be a man called by God to proclaim God's~~ He must be a man called by God to proclaim God's Prophet, Jesus Christ.

We said last week that history has a way of repeating itself, and this is true in so many areas of life. During the time of one of the giants of Prophecy, Jeremiah, God's people closed their ears to the true prophets of God and listened instead to the false prophets. They only heard what they wanted to hear.

The early Romans had what was known as, "Prophecy by chickens."  
(Illustration of this).

We live in a similar age. In many congregations the people come to worship God with closed minds, and closed hearts, and they resist hearing the Gospel message if it is preached. In fact, in some churches the preacher better not mention sin, and repentance, and salvation, and the new birth. But this is where the congregation and the preacher need to stand forth as the modern day prophets of God. We have a golden opportunity in our age to share this message with our friends and neighbors and all those with whom we come in contact.

Man cannot change the future by refusing to listen to what he doesn't want to hear. The Lord has spoken and the message of salvation, judgement and reward cannot be altered. The thing which needs to be changed is man's heart, and if he refuses this, then God says, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." These are God's words of condemnation to those who will not believe. Once again we need to look inward during this season, and reflect on whether we have heard that prophet and responded or not.



Texts: "Jesus Christ As A Living Stone"  
Numbers 20:7-11, 1 Peter 2:4-8

(Is Michelangelo & statue of Moses)

Background pet rocks & mine

In G's Word stones hav diff meaning & we look now  
N 20, peop Is. wildernes Zin, no water, complain Moses  
Aaron, Mos, go b4 L in Tab & L giv instruc

other lessons here, but concentrat water from rock  
vs 8, G tell call peop 2gether & speak rock & water  
" 11, Mos strik 2, & mor than enuf 4 peop & cattle

Here typ, imitat Xp 2 cum=peop need water/die  
G supply lifsav, lifgiv commodity needed

4 peop Is. cam from rock, hard, strong, firm=

This Jx Xp=Hard, strong, unyield 2 press/oppo

Water cam 4th clean, pure, lifsustain=Js Xp

He abl giv lif & mor abund=so is luv, mercy Js Xp

Mos also typ Xp=he operat Bhalf G,

" serv minis B4 G, Bhalf peop & this Xp did mankind

Analogy Btween sumthin ded/cum aliv=Liv Stone Js Xp

24 diff times, 18 diff books Bib=term stone, rock

In OT=Messiah 2 cum, NT=Js Xp reveal as same

1 Peter & Scrip: He talk Xpain Jews=nu babes, milk

vs 4, Xp as Living Stone & remind He reject by men  
indirect say Isa 53, HE DESPISED REJECTED MEN

" 5, by assoc Xp=Living Stones, they priests by

Blong 2 ~~xxx~~ Hi Pr, Js Xp

Pr hav access 2 G, & hav opp 2 bring others  
ther4 shud liv holy lif, sep from many things  
world

vss 6-7, Quot Ps 118, Js quot as well

Peter acknow Js Xp rock Ch bilt as told Him

Ch bilt on Xp, found by Him, surviv thru Him

vs 8, Pete speak 2 thoz only know Js as stumbl block  
stone trip over, must B remov

Pete draw knowledge Paul who say & wrote

Read: Romans 9:31-33, 1 Cor 1:23.

Thus we C Js Xp 3 separate distinct LIVING STONES.

1. HE CORNER STONE OF CH, & CH LIV MOV THRU HIM

2. HE STONE STUMBLE 2 THOZ WHO NO HEAR & REFUS ACCPT  
AS LORD & SAVIOR.

3. HE LIV STONE FROM WHICH FLO LIV WATER GIV BY FATHER  
2 ALL WHO PARTAK & BLIEV.

HE UNLIK ANY STON WE KNO OR HAV SEEN.

HE ROCK AGES, FIRM STRONG 2B FIRM FOUND ANY1 LIFE

YET HE GENTL, LUVING, & STRETCH 4th NAIL SCARRED

LANDS 2 THOZ WHO WILL CUM 2 HIM 4 REFUG &

STRENGTH.

THIS JS XP, "A LIVING STONE."



## "Jesus Christ As: A Living Stone"

Texts: Numbers 20:7-11  
1 Peter 2:4-8

(Illustration of Michelangelo and statue of Moses)

A stone is an inanimate object. A year or so ago someone got the bright idea to market stones as pets. The fad caught on and the individual involved made a fortune on the idea. Last year for my birthday some of our young people decided that I needed a pet for my desk and so they presented me with this rock complete with a handmade tie. The tie is rather to my liking, but a little short to be worn by me. The rock has sat upon my desk and has not moved. But we think of stones or rocks in terms of having no life. But in God's Word stones have taken on a different meaning and that is what we are going to look at tonight.

In the OT book of Numbers in the 20th chapter we see a reference to this. The people of Israel were in the wilderness of Zin, and they could find no water, and so they began to murmur against Moses. So Moses and Aaron go before the Lord in the Tabernacle and the Lord appears to them and gives them instructions. Now there are some other lessons to be found in this portion of Scripture, but we are going to dispense with them at this point and concentrate instead on the water from the rock.

In vs 8, God tells Moses and Aaron to call the people together and to speak to the rock and water will come forth.

And so Moses and Aaron gather the people together as instructed, and Moses strikes the rock twice with his rod, (vs 110, and water comes out in such an amount that all of the people were able to drink and so were the cattle. Here again we see a type or imitation of Jesus Christ to come at a later time. The people were in need of water. They were in danger of being exterminated, both them and their cattle. Without water a person cannot exist for long. We can go without food for long periods of time, but we must have water daily or the body dies up and dehydrates, and death follows. So it is at this point that God supplies the life giving, or life saving commodity they needed.

It came from within the rock. The rock was and is something hard and ~~firm~~ firm and strong. This was Jesus Christ. He was hard and firm to the extent that He was unyielding in the face of pressure and opposition. He was strong to the



extent that He was able to endure the strenuous life He lived without falling short.

The water which came forth was clean and pure and life sustaining, and ~~again~~ this was and is Jesus Christ. He is clean and pure and untainted from sin, yet He is able to give life and give it more abundantly. the water which sprung from the rock was in an abundant supply, and so is the love and mercy of Jesus Christ.

Moses, the one who struck the rock to bring forth the water, is at this point also a type of Christ, for he was acting on behalf of God. He was the servant ministering before God on behalf of the people. This is what Jesus Christ did and does for mankind. And so it is that we can see the analogy between something which is dead, being called alive. The stone is inanimate in itself, but when from it can come life sustaining forces, then it becomes a "Living Stone," and this is Jesus Christ.

Let we cannot let the ~~an~~ analogy rest at this point, we must carry it to its logical conclusion and that is to be found in the portion of Scripture we read this evening. Let us turn back to the first letter of Peter to the 2nd chapter, and look at what Peter is saying.

24 different times, in 18 different books of the Bible we read the use of the term rock, or stone, and each time it is being applied to the coming of the Messiah in the OT, and to ~~the~~ Jesus Christ as revealed in the NT. So we cannot let the analogy of Jesus Christ rest just with this incident in the book of Numbers, but we must carry it to its logical conclusion. To do so we must now turn to Peter's 1st letter and to the portion which we read as Scripture for tonight.

Peter is writing to ~~mainly~~ an audience made up mostly of Jewish Christians. He understood their thinking and reasoning much as Paul did. So we can understand then why he is talking to them in terms such as "new born babes" and needing milk to grow, vs 2. But in verse <sup>4</sup>3, he calls Christ "A Living Stone," and reminds them that this Living Stone was rejected by men, although chosen by God, and precious in His sight. Perhaps Peter is indirectly saying for them to

think back to what the prophet Isaiah said in the 53rd chapter of his prophecy, "He is despised and rejected by men." Peter is reminding not only the Jewish Christians, but all others that this "Living Stone" was spurned and rejected by all people.

But he goes on, vs 5 to tell them they are by their association, or their relationship with Jesus Christ, "Living Stones" as well. They are priests in their own right because they belong to the High Priest of God, Jesus Christ. A priest had access to God, and had the opportunity to bring others to God as well. The believer regardless of who he may be, could come directly to God and thus eliminate the priest of old. Therefore, he should be living a holy life, or a life separated from many things of the world as the priest of old was required to do.

Peter quotes from the 118th Psalm which speaks of the stone which was rejected by the builders, and has now become the cornerstone of the structure. Jesus did this of Himself before He was crucified. What we see in this is that Peter is acknowledging Jesus Christ to be the Rock He told Peter the Church was to be founded upon. The Church is ~~built~~<sup>founded</sup> on Christ, built on Christ, and survives through Christ.

<sup>vs 8</sup>  
At this point then Peter speaks to ~~these~~ Jews and Gentiles who only knew Jesus Christ as a stumbling block, or much like a stone in the path to trip over and fall. To them Christ was only a nuisance, something to be removed from sight, and sound. Peter perhaps is drawing on his knowledge of what Paul had felt and believed and in fact wrote to the Christians at Rome and at Corinth. Paul said, Romans 9:31-33, 1 Corinthians ~~10~~ 1:23.

Thus we see ~~the~~ Jesus Christ as 3 separate and distinct "Living Stones." He is the Corner Stone, the head of the Church and the Church lives and moves through Him.

He is a Stone of stumbling to those who will not hear, and to those who refuse to accept Him as Savior and Lord.

And He is "A Living Stone" from which flows the "Living Water" given by the Father to all who will partake and believe. He is unlike any stone that we



may know about or have seen. He is the "Rock of Ages" ~~and~~ firm and strong to be  
th firm foundation of anyones life. Yet He is gentle and loving, stretching  
forth His nail scarred hands to those who will come to Him for refuge and strength.  
This is "Jesus Christ As: A Living Stone."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Lent March 6, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Terry McClimans - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Bells of Arcadia" Couperin  
\*Processional Hymn No. 176 "Crown Him with many crowns"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Eternal God, in Jesus Christ  
you entered Jerusalem to die for our sins. We confess  
we have not hailed you as King, or gone before you in  
the world with praise. From brief faith that fades,  
from enthusiasms that fizzle out, from hopes we parade  
but do not pursue, have mercy upon us. Forgive us  
God; and give us such trust in your power that, in  
every city, we may live for justice and tell of your  
loving kindness; for the sake of our Savior, the Lord  
Jesus Christ. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Numbers 21: 4-9; John 3: 11-21  
Hymn No. 40 Page 22 (Old Favorites) "Blessed Assurance"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Sarabande" Corelli  
Anthem: "Create in me" Mueller  
Sermon: "JESUS CHRIST AS: A BRAZEN SERPENT"  
ayer and Lord's Prayer

Hymn No. 164 "In the cross of Christ I glory"  
Benediction and Three Fold Amen  
Organ Postlude: "Postlude" Clerambault

- - - - - \*Congregation Standing - - - - -  
The Lovely Flowers on the Altar have been placed by  
Mrs. Alice Kummer in loving memory of "Husband"  
Serving as Ushers today are: \*Allen Botacchi,  
John Redman, Dan Bosko, Robert Knauer, Charles Penar.  
Deacon and Mrs. Paul Pfabe will greet the Congregation  
at the door today.  
Nursery will be provided today by: Barb Snow,

Ann Falkner and Nancy Link.  
Hospitalized: Mr. Harold Sandbach, Mr. Robert Peters.

The attendance last week was 206; Wed. - 101

Mon. - 7:30 - Women's Mary Prugh Circle meeting.

Mon. - 8:30 - Jr. Basketball vs. St. Mark's

Wed. - 6:30 - Chancel Choir Rehearsal, CHURCH 7:30 P.M.

Thurs. - 7:30 - Butler Fellowship of Churches

Thurs. - 7:00 - Bible Study

Sat. - 9:00 A.M. - The Youth Fellowship will leave from

the Church to go Cave Exploring.

Sat. - 3:00 P.M. - Sr. Basketball vs. St. Andrews.

TONIGHT - 7:00 - YOUTH FELLOWSHIP WILL GO TO CALVARY  
UNITED PRESBYTERIAN CHURCH. LILIES COVENANT

The Pottery Chart will be passed around today -

They will be \$4.00 this year and are going to be nice.  
Don't forget to tell us whether you would like to take  
them home or leave for a shut-in on the paper. It  
will leave us know ahead of time on how many is to be  
taken to shut-ins.

BIBLE STUDY on Cable TV - Channel 5 - Starting on  
Wednesday, March 9th, and for the 6 following Wednes-  
days. Time - 11:00 a.m. to 12:00 noon and 3:00 p.m.  
to 4:00 P.M. There is even a study booklet to go along  
with this series, at a small cost to you. Send .30  
along with your return address, to P.O. Box #1646,  
Butler, Pa. 16001. "The Holiness of God" study  
booklet will be sent by return mail to you.

The men's GOOD FRIDAY FELLOWSHIP BREAKFAST - YMCA

6:00 A.M. - Pastor Luther Heyde from St. Mark's will  
be the Guest Speaker - Tickets are \$1.50 and may be  
obtained from Kenneth Weitzel or J. Walter Harmon.



"Jesus Christ As: A Brazen Serpent"

Texts: Num 21:9, Jn 3:14-15

AND MOSES MADE A SERPENT OF BRASS, AND PUT IT ON A  
POLE, & IT CAME 2 PASS, THAT IF A SERPENT HAD BITTEN  
ANY MAN, WEN HE BHELD THE SERPENT OF BRASS, HE LIVED.

& MOSES LIFTED UP THE SERPENT IN THE WILDERNESS,  
EVEN SO MUST THE S. OF MAN B LIFTED UP: THAT WHOSO<sup>2</sup>  
EVER BLIEVETH IN HIM SHUD NOT PERISH, BUT HAVE ETERNAL  
LIFE.

Wen think refs B made 2 Js sum1 or sumthing, usual it  
from Bib scholar, teachers, preachers.

But occas Js made ref 2 self as represent by sumthin  
in Scrip.

2day He say, Brass Serpent,

turn 2 Num 21, peop grumbl gainst G & Moses

G angry, serpents, peop repent, pole & serpent etc  
(idol of peop 700yr King Hezekiah destroy)

Turn 3rd chap Jn, bakgr=Nico cum 2 Js by nite,

Pharisee, Sanhed, & Js tell BORN AGAIN=spirit birth  
EXEGETE SCRIP: Nico knew wat Moses & peop did,

but most peop stop vs 14, this not end wat Js say.

All Bibles=Jerus, Liv, Philip, RSV, KJV, Nu Engl hav  
comma or dash or semi-colon, mean vs go on

Js sed this & it happen later,

must look Scrip & purp or mean of it

Anal Js use was past & He put in context of future  
Jews knew 40 yr wander, grumbl, & G interven lives

Peop requir 2 look & made whole

Js point 2 Mess 2 cum & they knew of this

Later Js say: & I if I B lifted up from earth, will  
draw all men un2 me.

Here anal complet, all peop, all men drawn 2 Him  
Who He? He Mess, He striv sho G human form

G liv among them, & G 2B glorify by wat He do

Just as all Jew peop draw 2 pol with Braz serp &  
made whole, so it all cum 2 Js as lift on cross  
made whole by His sacrifice of self

But not just lift up produce wholnes, but also Blief

It tak acct wat G thru Xp dun 4 us individ & then  
wen gaz direct 2 cross, bcum mor than symbol, 4 requir  
respons from us

& respons is Blief

F. Howard Oakley wrote Bcuz Afr woman heard story G's  
luv & sed, "That's not luv, that's not luv"

(It's poem he wrote) KISS - TOLD IN A CROSS

Conclude with texts.

## "Jesus Christ As: A Brazen Serpent"

Texts: Numbers ~~20:1~~ 21:9,

~~AND MOSES MADE A SERPENT OF BRASS, AND PUT IT UPON A POLE,~~  
~~AND IT CAME TO PASS, THAT EVERYONE WHO WAS BITTEN BY A SERPENT HAD BITTEN ANY MAN,~~  
WHEN HE BEHELD THE SERPENT OF BRASS, HE LIVED.

John 3:14,

AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP.

Scriptures: Numbers 21:4-9, John 3:11-21

When we think of making reference <sup>Two</sup> ~~to~~ Jesus Christ as being portrayed by something or someone in another portion of Scripture, we usually are thinking in terms of our own thoughts, or the ideas of some other human. But there are occasions when Jesus Himself made reference to Himself as being represented by something or someone in Scripture. Today is one of those times, for it is as a "Brazen," or "Brass," Serpent that Jesus compares Himself, and thus the analogy of "Jesus Christ As: A Brazen Serpent."

We used <sup>Two</sup> ~~to~~ portions of Scripture for our Scripture lessons for this morning and I would like for us to first turn to the OT book of Numbers and look at this first portion of Scripture, as found in chapter 21.

As usual there is some background material necessary to make us aware of what is taking place in the Scripture. In this particular portion of the book of Numbers, the people have once again begun to complain against ~~Moses and Aaron~~

God and Moses. Their usual complaint surfaces again, and we read that ~~they~~ as usual they

are concerned only with the material needs they have. They have complained about food, and water from the time they left Egypt. At this point in Scripture, they are not just complaining about food and water, but are complaining about the Manna which God so wonderfully and miraculously had provided for them. This angers God to the point that He sent ~~fiery~~ snakes among them, identified as fiery serpents, so that many of the people were bitten and died, vs 6. The serpents have been identified as being ~~non-poisonous~~, but capable of biting and making the ~~bites~~ bites ~~become~~ inflamed. ~~but~~ <sup>and</sup> whatever brand of snakes they were, they were a serious enough threat to the lives of the people, that the people themselves regretted their crying out against the Lord. They admitted their sin against God and requested that Moses intercede for them before God to take the snakes away, vs 7.



Moses prays for the people, vs 7, and God answers his prayer and gives him instructions, vs 8. He is told to make a brass serpent and put it upon a pole, and everyone who looks at the pole who had been bitten, will live.

So Moses makes the serpent of brass, and places it upon a pole, and the people who had been bitten by a snake would come and look at the snake on the pole and were cured, vs 9.

But even this miraculous escape from death for the Israelites, became a means whereby in future generations they turned from God. Future generations made an idol of this "Brazen Serpent" and worshiped it and burned <sup>INCENSE TO</sup> it until 700 years later King Hezekiah destroyed this idol called, ~~Nehushtan~~ "Nehushtan" and we find this recorded in 2 Kings 23:4.

Which brings us now to the point where we must look at the analogy between this act of God, and how we can compare Jesus Christ as this Brazen Serpent. So it is that we must turn to the words of Jesus Himself to complete the picture.

Let us turn once again to the 3rd chapter of John beginning with the 11th verse. ~~Jesus~~ In this chapter Jesus has had <sup>at night</sup> a visit from Nicodemus, a Pharisee and a member of the Jewish Sanhedrin concerning spiritual matters and Jesus has been speaking to him quite frankly. In the prior conversation Jesus had told him that a person who wanted to be a part of God's kingdom had to be born again. Meaning that a person had to turn from the physical and secular life into which we are all born and ~~become~~ turn to the spiritual life.

So at this point Jesus is relating in vs 11, that Nicodemus is not completely what He is saying, and that he cannot understand earthly things, so how can he comprehend heavenly things if He were to tell him, (vs 12 also).

Jesus identifies Himself as coming from heaven as the Son of Man. This was Jesus' favorite name for Himself and it is used about 70 times in the Gospels. It is recorded in Daniel and refers to the coming of the Messiah. Thus Jesus' use of it is ~~intentional~~ to make known to the people of His time that He was the Messiah.

At this point in the conversation Jesus refers back to the story of Moses and the grumbling people in the wilderness, a story Nicodemus and all Jews versed

in the Law of Moses knew very well, and Jesus speaks of Moses lifting up the serpent in the wilderness, vs 14. But it is at this point that Nicodemus and all others to come read and hear something unique and out of the ordinary. For Jesus says, "AS Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." But the startling thing about this is not just the statement that Jesus makes, but its complete implications for mankind. Many people including many Church people merely use this quotation by Jesus as a proof text to show how Jesus was to die, and the analogy is that ~~xxx~~ Jesus was lifted up on a cross for all to see. And this is where their ~~xxxxifxxx~~ proof text ends because many of them do not want to get involved in what is to follow. In any version of Scripture you read, and I have checked most of them on this, whether it is the Living Bible, The New English Bible, The Jerusalem Bible, The Revised Standard, Phillips, King James, there is either a comma or a dash, or a semi-colon following "The Son of Man be lifted up," and then follows, "That whosoever believeth in Him should not perish, but have eternal life."

The verse doesn't end with a period following the Son of Man being lifted up, but it is stated why He was to be lifted up. We cannot forget this part of what Jesus said if we are to have the true purpose and meaning of what He said would happen and what really did happen at a later time.

There is always the Scripture, and then follows the purpose or the meaning of it. We cannot have one without the other, no more than we can separate day from night, for one follows the other over and over again. Thus it is with God's Word.

The analogy that Jesus used was to make reference to what God had done in the ~~xx~~ past and put it in the context of the future. The Jews knew the history of their people and how they had wandered in the desert for 40 years. They knew of their miraculous supplies of food, and water. They also learned and knew of their sin and unbelief as lessons for them to heed and learn from. So it was that they knew of God's intervention in the lives of the people with the pole and the Brazen Serpent on it. All that was required was that they look at the symbol, and God healed them, and made them whole. So Jesus is pointing them to a picture of the Messiah to come, as they knew it from the writings of Moses.



In a later portion of Scripture Jesus said, "And I, if I be lifted up <sup>from the earth</sup> will draw a men unto ~~myself~~ me." Here He completes the entire analogy, because He is saying that all men, all people will be drawn to Him. And who is HE? He is the Messiah. He is striving to show them that He is God in the form of a human. That God has been living and dwelling among them, and God will be glorified by what He will do. Just all all of the Jewish people were drawn to the pole with <sup>Brazen</sup> the serpent upon it, and were made whole, so <sup>it is that all</sup> ~~will all mankind~~ who come to Jesus Christ as He is lifted upon that cross, will be made whole by His sacrifice on mankind's behalf.

But it isn't just the lifting up that ~~does the~~ produces the results of wholeness, but it must also be belief. ~~in what the Jews could not gaze upon the pole and Brazen serpent~~ It takes the acceptance that what God did through Jesus <sup>us individually</sup> Christ was done for ~~us~~, and then when our gaze is directed to that cross, it becomes more than a symbol of God's love, for it then becomes something which requires a response from us. And the simple response is merely belief.

F. Howard Oakley wrote a poem about this because of a story of an African woman who when she heard the story of God's love as shown through the gift of Jesus Christ protested and said, "That's not love, that's not love!" This is what Mr. Oakley wrote:

(Illustration of this poem).

AND MOSE MADE A SERPENT OF BRASS, AND PUT IT UPON A POLE, AND IT CAME TO PASS,  
THAT IF A SERPENT HAD BITTEN ANY MAN, WHEN HE BEHELD THE SERPENT OF BRASS, HE  
LIVED.  
AND AS MOSES LIFTED UP THE SERPENT ~~XX~~ IN THE WILDERNESS, EVEN SO MUST THE SON  
OF MAN BE LIFTED UP: THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE  
ETERNAL LIFE.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Worship Service March 9, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brian Kennedy - Acolyte

ORDER OF WORSHIP - 7:30 P.M.

Prelude: "When I Survey the Wondrous Cross"  
arr. - Healey Willan

\*Processional Hymn No. 4 Page 2 (Old Favorites)  
"Tell Me The Old, Old Story"

\*Ascription - Choral Amen

\*Invocation

Scripture Numbers 35: 1-15  
Offering

Offertory Anthem: "Whispering Hope" - Sherry McClimans,  
Doris Angeloni and Roland Thompson -

Flutes

Evening Prayer and Choral Response

Anthem: "There is a Balm in Gilead" - Spiritual

Sermon: "JESUS CHRIST AS: CITIES OF REFUGE"

\*Hymn No. 33 Page 18 (Old Favorites) "My Hope is Built"

\*Benediction and Threefold Amen

\*Postlude "Voluntary in D" F#hrer

-----\*Congregation Standing-----  
Deacon and Mrs. Robert Dellen will greet the Congregation  
at the door this evening.

-----  
Light is a basic need of man. Physically, without light  
he stumbles and gropes. Spiritually, without light he  
is unable to find the way to God or to walk in His path.  
God has given us the light we need. He has made us  
"children of light." He has supplied our need for light  
through His revealed Word--the Word of Him who declared  
of Himself: "I am the Light of the world; he that  
followeth Me shall not walk in darkness but shall have the  
Light of Life."

WELCOME ALL: NEXT SUN & WED, BRING FRIENDS  
BIBLES.

LAST HYMN MAY/MAY NOT KNOW, OLD S.S. (TURN PAGE)  
CHORUS

"Jesus Christ As: Cities Of Refuge"

Text: Numbers 35:6

Ord ar no think person compar 2 city/town  
But many diff'type peop,things can compar Js Xp 2  
Thus Js Xp As Cities of Refuge

EX ETE SCRIPT: vs 2, provis 4 Levites,past read not  
allow 2 own prop,tithes support,but must liv house  
vss 2-5

vs 6,=6 city refuge +42 cities 4 Levites

" 2, suburb 4 Levites

" 8, peop with much giv much,little giv little

" 8, G has made provis 4 Levs,who priest & admin law

If Levs liv cert city then can admin law & G plan

Lev. 24:17-22, Explain: G & Capital punishment

2day sob-sisters shud read G's Word & know wat say

Lif sacred 2 G & thoz destroy,need 2B destroy

G IS G OF JUSTICE,not wishy/washy,ABSOLUTE

" also Merciful,He know our frame,SPR WILL/FL WEAP

Vs 9,G spok Mose & gav follow principle

vs 10-11,=6 city,involun mansl & pers do=protected

vs 12,can flee here,must wait & face congre

ppplisten & rule murder/accident,

do not know just peop,elds,or priests,

but priest prob Bcuz admin law

man guilty invol mansl=liv,work,buy,no leave

vss 25-28 & requirements 4 murderer

Aft vs 15,means of determin deth & murder etc

Mos est 6 city,Hebron,Shechem,Kadesh West side Jord

Bezer, Ramoth-Gilead,Golan East side Jordan.

Explain Avenger: cud chase,no kill city ref,

M ler tried & if guilty murder,peop kill

Aveng usually family member,broth,father,uncle

from this=Js Xp Citys of Refug

1st G=G Justice & He avenger & seek out killer

Killer=mankind & all sin intentional or unintent

by sin we kill law G & incur His wrath 4 read,

"All sin cum short glory G" & "Wages of sin deth"

Sinner flee 2 citys Refug=Js Xp & lif preserv as

long as stay under protection Him

Sinner call B4 assemb & assemb=G as Judge

Bcuz sinner fled 2 city Refug,Js Xp,he judge & free

Thus he pardon from deth,bcuz throw self mercy cort

& that mercy answered by Judge own Son

Isn't beutiful 2 know that tho sin cradl 2 grav,can

cum hav complete 4givness thru Js Xp,As Citys Refug

(Illus Charles Wesley & bird)

Need ever know & B remind G is G Justice,

but also merciful & provid refug 4 us. But it provi

Bcuz His luv,& noth can do/say ever mak us rt B4 Him

& Js Xp mak us rt.



## "Jesus Christ As: Cities Of Refuge"

Text: Numbers 35:6

AND AMONG THE CITIES WHICH YE SHALL GIVE UNTO THE LEVITES THERE SHALL BE SIX CITIES FOR REFUGE, WHICH YE SHALL APPOINT FOR THE MANSLAYER, THAT HE MAY FLEE THERE:

Scripture: Numbers 35:1-155

Ordinarily we do not think of a person being compared to a city or town. But in the case of Jesus Christ, we are talking of different circumstances. As we have said before, there are many different types of people and things we can compare Him to. Tonight we are going to make a comparison between Him and Cities Of Refuge.

Let us turn once again to our Scripture for this evening, so we can look at it and see what is being said and done. Once again the Lord is giving Moses instructions concerning provisions for the people. But as we see in the 2nd verse, the provisions were to be specifically for the Levites. If you have read the book of Numbers through you will remember from your past readings that the Levites were not permitted to own anything. They were to be completely supported by the tithes and the offerings of the people. But it goes without saying that they had to have a place to live. Thus, God is giving to them cities in which they could live, and the suburbs would be for their animals, vs 2-5.

Among these 48, cities are to be 6 cities of refuge, vs 6, and we will come back to this in a little while. There are to be 48 cities given to the Levites, vs 7, and the tribes ~~which~~ which have been blessed with much are commanded to give more than the smaller tribes with less, vs 8. God has made provision here for ~~the~~ the Levites who were the priests, and the the administrators of the Law. So we begin to see then, that there was a set purpose for this distribution of property. If the Levites were living in certain cities, then what better way to administer justice than through them? God's plan for man concerning the governing of himself and the method of justice was plain and simple. If we understand a little of what was involved perhaps we can see the underlying things which do not completely appear in a portion of Scripture such as this.

In Leviticus 24, we read of God's plan. (Read vs 17-22 and explain.) A beast was important to a man for quite often it was his means of making a living. Thus, if a man did harm to his neighbor in this manner, he was to make it good.

Man was to know that he could not go about doing as he pleased and not paying a price for it. We may think that this method of an eye for an eye is rather extreme. But if we look at it from the prospective of a man knowing that he was going to lose an eye if he destroyed someone else's eye, this type of justice could be a deterrent to crime. Some of our sob sisters today should read what God has to say about the subject, and perhaps they would not be so quick to put down capital punishment. Life is sacred to God, and anyone who deliberately destroys it, should in turn be destroyed, and this is what God was showing at this point.

From this we see that God is a God of justice. He doesn't give wishy-washy principles by which to live. He is Absolute and He shows it by His demands, and by His commands. But we need to also understand that God is not only a God of Justice, but He is a Merciful God. This means that God knows our frame. He knows that ~~we are~~ the Spirit indeed is willing, but the Flesh is weak.

And so He set forth another principle in the lives of His people in the following manner. We read in vs 9 that God spoke to Moses and gave him the following instructions.

Vss 10-11, the people are commanded to set aside 6 cities of refuge for the person who un-intentionally kills someone. Today we refer to this type of killing as involuntary manslaughter. The person who accidentally kills someone is to be protected in one of these cities. But there is a provision here that the killer must face. He is permitted to flee to the nearest city of refuge, and he is guaranteed safety from harm while he resides there, but he must come before the congregation for judgement, vs 12. Now what this means is that a group of people would listen to the charges against the person and hear both sides of the case and determine whether it was murder or accidental death. It is exactly clear just who made up the congregation, but it is thought by most Biblical scholars that these were the elders of that city, as well as some or all of the Levites living there, since they were interpreters of the Law.

If a man stood before the congregation and was judged innocent of murder, but guilty of an unintentional killing, he was permitted to remain in that city



and live a normal life there. He could work, could have property, could marry. I could do all of the normal things that everyone else did, and no one could harm him. ~~But if he left the city, then~~ He had to live within the confines of that city until the death of the High Priest, and then he was free to leave if he so desired. If he left before the death of the High Priest, then the avenger of blood could seek him out and kill him. The ruling which was made while a certain High Priest was living was much like a binding contract upon all parties and at the death of the High Priest the contract became fulfilled completely.

Following the 15th verse the means of determining unintentional death and murder are explained, and the cities of refuge and the slayer are further defined. Moses fulfilled the commands of God because he established 6 cities of refuge, 3 on the ~~East and~~ Eastern side of the Jordan, and 3 on the Western side. Hebron, Shechem, and Kadesh on the West. Bezer, Ramoth Gilead, and Golan on the East, were the cities of refuge.

This explains the establishment of the cities of refuge and their purpose, but there is one other person or thing we need to understand in all of this, and that is the "Avenger." This is the avenger of blood. Usually this was a kinsman of the person slain. The avenger would pursue the killer and if the killer was able to reach the ~~xi~~ nearest city of refuge, ~~then~~ the avenger was unable to kill him. The killer then had to stand before the congregation and if he was found guilty of deliberate murder, he was killed by the people. But if he was found guilty of unintentional murder, then he was permitted to remain free in the city of refuge, and the avenger could not touch him unless he left that city while the High Priest was still living. So the avenger was usually a family member, mostly brother or father or uncle, and he could only kill that person under these certain conditions, because if he did otherwise, he in turn was killed.

If we look at this episode and we analyze it, we can determine from this that Jesus Christ ~~is and was~~ was and is as "Cities Of Refuge." First we see God as God of Justice. God at this point becomes the Avenger, because He is going

to seek out the killer. The killer at this point becomes all mankind. We either intentionally, or unintentionally sin. By sinning we have killed the Law of God, and we know and read in God's Word, "the wages of sin is death." So at this point God is pursuing mankind as he flees from His wrath.

The sinner flees to one of the Cities of Refuge, where his life is preserved as long as he remains within the confines of that city.

But then the sinner is called before the assembly, and the assembly at this point once again is God as Judge. And because the sinner has fled to the City of Refuge, Jesus Christ, he is judged as being free. Thus he is pardoned from death, because he has thrown himself upon the mercy of the court, and that mercy is answered by the Judge's own Son.

Isn't it beautiful to know that even though each of our lives contain sin from childhood to our dying day that we can come and find complete forgiveness in Jesus Christ, the Cities Of Refuge?

Illustration Charles Wesley & bird flying in window, (Jesus Lover Of My Soul)

We need to ever know and always be reminded that God is a God of Justice, but He is also a merciful God, and that because of this He has provided refuge for us. But it is provision because of His love, and nothing we can do or say can ever make us right before Him, except that we come to the refuge He has provided and that is Jesus Christ As, our Cities of Refuge.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Lent March 13, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Brian Kennedy - Acolytes

ORDER OF WORSHIP - II:00 A.M.

Prelude "Rhosymedre" R. Vaughan-Williams  
\*Processional Hymn No. 272 "Love divine"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen"  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Romans 5: I-II  
Hymn No. 8 Page 4 (Old Favorites) "Love Lifted Me"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "I Stand at the Threshold" J.S. Bach  
Anthem: "My God and I" Sergei  
Sermon: "JESUS CHRIST AS: LOVE"  
Prayer and Lord's Prayer  
Hymn No. 273 "Jesus, Thy boundless love to me"

Benediction and Three Fold Amen  
Organ Postlude: "Adagio" Hesse  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by Donn Miller in loving memory of his "Mother" Dorothy Kalb Miller.  
Serving as Ushers today are: \*Wally Feder, John Snow, Mont MacKinney, Herb Shearer and Steve Vargo.  
Elder Paul Campbell will greet the Congregation at the door today.  
Tonight - 7:00 - Youth Fellowship  
Monday - 8:30 P.M. Basketball (Junior) vs. Meridian #2  
Wed. - 7:30 - Lenten Service  
Wed. - 6:30 - Chancel Choir Rehearsal  
Wed. - 8:15 - Youth Choir Rehearsal *AFTER CHURCH*  
Thurs. - 7:00 - Bible Study  
Thurs. - 8:30 - Sr. Basketball vs. St. Mark's  
Thurs. - 10:30 - Mary Martha Circle Meeting - home of Sara Snow. Members are asked to bring necessary supplies to make lap robes for Sunnyview.  
Sat. - Discipling Seminar  
Next Sunday will be One Great Hour of Sharing - please put your name on the envelopes so you can be given credit.  
Lilies for Easter will be \$4.00 each - The paper was passed last week - if you want a Lily please leave Bea know in the office.  
We extend our deepest sympathy to the Family and Friends of Miss Marie Daubenspeck.  
If anyone would like to send a card to Mrs. Robert Dickey the address is R. D. #3 Berlin, Pa. 17530.  
A memorial service will be held for Rev. Dickey at St. John's at 7:30 tonight, at Meridian.  
Nursery will be provided today by: Barb Vargo, Linda Sheppeck and Pam Fry.  
The Ushers today will Usher Wednesday evening also. The attendance last Sunday was 214 and 101 Wed. eve.  
Hospitalized: Mr. Harold Sandbach, Mr. Paul Ritter, *HANE*  
Mr. George MacKinney. *GAIL MITTICA*  
Men's GOOD FRIDAY FELLOWSHIP BREAKFAST -YMCA - 6:00 A.M. - The Speaker will be Pastor Luther Heyde from St. Mark's - To get tickets see Kenneth Weitzel or J. Walter Harmon - \$1.50.

VARIANUS HEARIN MARCH 29, 7:30

"Jesus Christ As: Love"

Texts: Rom 5:8, Deut 7:7-8

BUT C COMMENDED HIS LUV 2WARD US IN THAT,WHIL WE WERE  
YET SINNERS,XP DIED 4 US.

I & defin:song=Luv many splend thing,(Illustrations  
But wen spk G,underst diff way & thru Js Xp  
Js Xp mak us justif B4 G,we 4givn,right,bcuz Sac Js  
P say this vs 8, Scrip AM,(Read),EXPLAIN 9-11,

order 2 underst nother perspec OT Deut 7th chapter

This book quot mor by Js any other=2nd Law

Moses final discorse & repeat histry Is

He giv valua info READ vss 1-6 & explain

Jews enjoyn not 2 mix/marry pagans,heathen aroun the

We 2 do likwis or B brot dwn lev worl & Church predi

2day. Libs turn from thing G,& sub idol,mus liv/no

Marriag 2day/phys attrac & regret later join

(Illus Modernism by Crisswell)

wat wrong nation,worl,lav dorstep Ch,bcuz fail giv  
thruth from Bible

Vs 7=no big/best & why G no choz Babs,Roms,Greeks

if did G respec person,they gra Bib wihtout G,no

Self-satis & blind need salvation need

Welth,prestig,power=lg EGO & no need G

Hard peop talk salv=self-suffic,wat need G 4??

G mak them miserab,hundranc & no wanthear it

Again,again,Is hope dash conquer peop & tried but  
they lern C G's hand in destiny & so shud we

Worl condit discourag,P Harvey say,"News media surr  
report ea day,men kill men,in name relig

But shud we get complet dwn? NO,Bcuz G plan B

ork out & we lik ancient Jew,small numb,& weak

But in all this,G hand can B seen

No army,Navy in worl can stop G's plan 4 mankind

& even tho weary hart,can rejoic G will lead hom

if plac self His care & keep

Vs 8=wat G say,He will do,G keep Word

We know rescue Isites mirac way,But we also rescue

mirac way & this thru Js Xp

This=GRACE,free gift,not ern,not merit,not deserv

not abl 2 work 4,it giv by G in Luv

(READ vs 8 again)

Redeem 4 Isite=set free,Heb=PADHAH=turn loose,ransc

NT word=price paid 4,thus OT=FREE,NT=BOT & PAID 4

& we ident with ~~J~~ JEWS Bcuz lik them we few,minority

(Illus Luther's printer & daughter)

Th shud mak all us kno Js Xp As:Luv

this wat He was,&wat He is 2day,

The Luv of God 4 all mankind.



## "Jesus Christ As: Love"

Texts: Romans 5:8, Deuteronomy 7:7-8

Rom. 5:8, BUT GOD COMMENDED HIS LOVE TOWARD US IN THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.

Deut. 7:7-8, THE LORD DID NOT SET HIS LOVE UPON YOU, NOR CHOOSE YOU, BECAUSE YE WERE MORE IN NUMBERS THAN ANY PEOPLE; FOR YE WERE THE FEWEST OF ALL PEOPLE: BUT BECAUSE THE LORD LOVED YOU, AND BECAUSE HE WOULD KEEP THE OATH WHICH HE HAD SWORN UNTO YOUR FATHERS, HATH THE LORD BROUGHT YOU OUT WITH A MIGHTY HAND, AND REDEEMED YOU OUT OF THE HOUSE OF BONDAGE, FROM THE HAND OF PHARAOH, KING OF EGYPT.

The word Love is used in many different ways. In our society today it has become more or less perverted to only mean romantic or sexual love. The modern song writer has described Love, by stating, "Love is a many splendored thing." And it is.

(Illustration of Love: Man & faults, woman & electric gadgets, Adam & Eve)

This will give you an idea that love is many things. But when we speak of love in conjunction with God, we understand it and see it in a much different way.

We know the love of God through Jesus Christ who ~~make~~ made and makes us justified before God. This means we can stand before God not as completely sinful and unrighteous, unforgiven people. But instead, as forgiven, righteous people because of the Sacrifice of Jesus Christ for each of us. And this is exactly what Paul is stating in the portion of Scripture we read from his letter to the Romans. He states this very clearly in the 8th verse of this 5th chapter, (read verse 8). (Read verses 9-11, and explain). But in order to understand this more completely we should look at it from another perspective and that is to be found in the OT book of Deuteronomy. Let us turn to the 7th chapter of Deuteronomy.

This OT book by the way was quoted from by Jesus Christ more than any other.

~~It has been called~~ The name Deuteronomy means, "The Second Law." Moses final discourses are recorded here, and mostly he is repeating the past history of the people of Israel. So as we look at this 7th chapter we see that Moses is giving some valuable instructions to the people in the first few verses, (read 1 to 6 and comment on each). The Jews were being enjoined not to mix in with the pagans and the heathens surrounding them. They are to be apart from them lest they be converted to their ways and to their gods. We can say very frankly and bluntly that this is to be our mission in life as well. It does not mean that we shut

ourselves apart and away from all of the world around us, but it does mean that we be careful not to be brought down to the level of much of our world. The Church today is finding itself in this predicament more and more. The liberal element is striving to lead us from the things of God to the things of the world and we must be careful that we do not substitute the real God, for the idols of the world. We must work and labor alongside of many who are atheists, non-believers, pagan, heathens and what have you. But we must not let them influence us to the point that we conform to them. We need to share with them our Savior and let them know where we stand, because we certainly are going to hear and know where they stand. This is one reason the institution of marriage finds itself in such bad straits at this time. The Jewish nation was warned not to marry and mix with the unbelieving heathens around them, and when they did they lost sight of God. And this is what is happening in our society today. Boys and girls, and young men and women are physically attracted to one another and they do not place their lives in the will of God asking Him what He wants them to do, and they rush into a hasty marriage only to regret it several weeks or months later.

(illustration of modernism by Crisswell)

So at this point in time we need to realize that much of what is going wrong in our nation and in our world can be laid at the doorstep of the Church, because it has been failing to share the Truth as God has given it to us in His Word.

Moses goes on to point out to these people that God did not choose them because they were the biggest and the best. And I am sure that the question is always raised, just why God did not choose a better example as His people. Well, just suppose that God had chosen the Babylonians, or the Greeks, or the Romans for His people. What do you suppose this would have meant or brought about? First of all we would have to think that God was a respecter of persons. If he had chosen one of these powerful nations who had grown large and powerful not by the guidance of a deity, but instead by their own power, God would have been supporting a self-satisfied people. Did these large powerful nations need the support of a God? Of course not. And because of this, they



would have been blinded to their need for salvation. Wealth, prestige, and power have a tendency to produce self-satisfaction and a large ego, which has little need of dependence upon anyone or anything including God. This is just as true today as it was back in the time of Moses. Some of the hardest people to talk to about salvation are those who are self-sufficient. After all, if you have all or much of what the world has to offer in material goods and possessions, what do you need God for? For you see, to these people God is a hindrance and they only know Him as one who makes their lives miserable, for He reminds them of their need of Him. And quite frankly, they do not want to hear it. Again and again Israel's hopes were dashed by conquering peoples and armies. But because their hopes were so sorely tried they learned to see God's hand in their destiny and so should we.

We look around us at world conditions today and it is not too difficult to become discouraged. I heard on Paul Harvey's news broadcast on Thursday that the news media is surrounded on all sides each day by reports from all over the world of men killing men, in the name of religion. But with this distressing news, should we become completely down on religion and mankind? I say no, because we are like the ancient Jews who were small in number, and weakest among the peoples of the world. In all of this killing and destruction, God's hand can be seen and His plan is being worked out each moment of each day. The most powerful armies and navies in the world cannot stop or thwart God's plan for mankind. So even though we may be heart sick and weary of all of the sad news we hear and read, we can rejoice that God is with us and will lead us Home if we place our lives in His care and keeping.

And then we see as we read in the 8th verse of this chapter, that God keeps His Word. What He says He will do, He will do it. We know that He rescued the Israelites from the Egyptians in a mighty and miraculous way. But we also know that He has rescued us in another and more miraculous way, and that is through Jesus Christ. This rescue for us and for all mankind is known as GRACE. And GRACE simply defined, is a free gift from God, not merited, not deserved, and not able to be earned through works of the flesh. It is given by God out of

love. And this<sup>15</sup> stated in this verse, (read vs 8).

Redeemed for the Israelite at this time meant to be set free and it came from the Hebrew word, PADHAH, which simply meant to ransom, to be turned loose. The New Testament Greek word means not just to free, but to have a price paid for that freedom. Thus we see the ~~freeing~~ redemption of the Jews at the time of Moses through being freed from slavery, and we see the complete fulfillment ~~for~~ of redemption through Jesus Christ and His sacrifice upon the cross. This was for all mankind and not just for one race of people. But still we can identify with the ancient Jews because even though this was accomplished for all mankind, the ones who take advantage of it, have ~~and have~~ been and are today some of the fewest of all people on the earth. We are in a minority, which again should show us that God does not respect certain people.

(Illustration of daughter of Martin Luther's printer and God's love)

This is what should make all of us know ~~that~~ "Jesus Christ As: Love," for this is what He was, and this what He is today. The Love of God for all mankind.



"Jesus Christ As: Life" (through faith)  
 Texts: Rom 10:13, Deut. 8:3  
4 WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL  
B.E. ED  
MAN DOETH NOT LIV BY BRED ALON, BUT BY EVERY WORD THAT  
PROCEEDETH OUT OF THE MOUTH OF THE LORD, DOETH MAN LIV.  
 (Illus Shakespeare, Macbeth, brevity of lif)  
 Born, liv, die, cert time 4 ea, man or animal  
 Ponder lif relig standpt not how long, but quality  
 Lif as quality & not quantity  
EXEGETE: Romans 10:1-13  
 vs 1, P concern 4 Jews  
 vs 2, giv credit 4B zealous  
 vss 3, 4, tells frankly no submit 2 righteousness G  
 if had wud discov Js Xp end serch 4 it  
 still prob 2day, man no lern 1 gener 2 another  
 man still want find G by do own thing & simpl Js Xp  
 the ult revel G that endserch 4 righteousness  
 No good deed, works add 2 G list gud/evil, & ern fav  
 We revert bak 2 legism of Jews  
 P systematic spel detail  
 vs 5, cite Mose & righteousness law  
 vs 6a, P disting tween righteousness & faith  
 6b-7, law wud demand pruf Js Xp still available  
 " 8, word faith with them, mouth, harts=Gospel  
 Expl vss 9-12, this shud mak harts leap 4 joy  
 2 looks at deth, Phars & Sadds  
 vs 13, 2B sav=rescu from destruct by G, & B part plan  
 Js Xp As:Lif=etern lif with G Byond this lif thru Fai  
Deut 8:1-3, EXEGETE  
 P & Mose pt out Bred, Word & they equal  
 B D=(Illus thrifty woman string, snaps etc)  
 Tnez thing no gain lif 4 us, we 2B bout cuz luv G,  
 & no Bcuz gain merit 4 us  
 P say 2 call is 2Bliev  
 this culmin Js Xp As:Lif, but we lose site wat Xp  
 shud mean 2 ea us.  
 (Illus Pepper Martin & heaven)  
 Shud B our joy, wen die stand G presence, Bcuz B;iev  
 Impera preach Salv thru Blud Xp & we need know  
 whether mad commit or not  
 Call it: Saved, Born Again it not fanatic but concern  
 If ask=Do U kno wher spend etern? All say Heaven  
 So why fuss? Lif Byond is wat this lif about  
 We train here 4 etern, but hav 4taste etern thru  
 fel ship with Xp on erth  
 We hav mor abund lif He tell of wen turn 2 Him  
 May Js Xp As:Lif dwell in ea Ur harts livs, Bcuz U  
 liv by G's Word, & U hav called upon His name.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Lenten Service March 16, 1977  
 The Rev. Ralph C. Link, Pastor  
 Mrs. Kay Morris, Organist and Choir Director

ORDER OF WORSHIP - 7:30 P.M.

Prelude: "Even Song" John LaMontaine  
 \*Hymn No. 14 Page 7 (Old Favorite) "Stand Up Stand Up  
 for Jesus"  
 \*Ascription - Choral Amen  
 \*Invocation  
 Scripture Romans 10: 1-13  
 Offering  
 Offertory Solo: "If I have wounded any Soul today"  
 Sung by Von Maloney (Gabriel)  
 Evening Prayer and Choral Response  
 Anthem: "Amazing Grace" (Spiritual) Chancel Choir  
 Sermon: "JESUS CHRIST AS: LIFE"  
 \*Hymn No. 34 Page 19 (Old Favorites) "Wonderful Words of  
 Life"  
 \*Benediction and Threefold Amen  
 \*Postlude "The King of Love" arr by Willan  
 \*Congregation Standing

Elder and Mrs. Paul Riemer will greet the Congregation  
 at the door tonight.

The Youth Good Friday Breakfast will be held on Good  
 Friday, April 8, in the Meridian U.P. Church, 4150  
 Highland Ave. Meridian, at 8:00 a.m. The breakfast  
 is being sponsored by the Youth Commission of the Butler  
 Fellowship of Churches. There will be no charge for the  
 breakfast. The Rev. David Carey from St. Paul R.C. Church  
 will be the speaker. Special music will be provided by  
 David Lichius and Tom Passaro.

WELCOME VISITORS!  
 NEXT SUN 11:00 A.M.

"Jesus Christ As: Life, (through faith)"

Texts: Romans 10:13, Deuteronomy 8:3

WHO SOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.

AND HE HUMBL'D THEE, AND SUFFERED THEE TO HUNGER, AND FED THEE WITH MANNA, WHICH THOU KNEWEST NOT, NEITHER DID THY FATHERS KNOW: THAT HE MIGHT MAKE THEE KNOW THAT MAN DOETH NOT LIVE BY BREAD ONLY, BUT BY EVERY WORD WHICH PROCEEDETH OUT OF THE MOUTH OF THE LORD DOETH MAN LIVE.

(Illustration of life by Shakespeare, from MacBeth).

This is the way Shakespeare defines life in his play of Macbeth. This is pretty much the description of life if we get right down to it. We only live here for a very short time. We are born, we live a certain length of time, and then we die. This is the cycle of life whether it be for man or for animal. But as we ponder life, and particularly from a religious standpoint, we understand that it is not the amount of years, months and days we spend upon this earth. But instead it is the quality of that life. That quality can make a short life as meaningful as a very lengthy one. Thus we need to understand life ~~as~~ more as a quality, than as a quantity.

Paul in writing to Christian Jews at Rome was very anxious to convey this to them, and we read a portion of this as our Scripture for this evening. Let us look again at what Paul is saying in this 10th chapter of Romans.

In the 1st verse Paul states his concern for the Jewish nation and people. He gives them credit, (vs 2), for being very zealous in their pursuit of God. But he tells them quite frankly that they have not submitted themselves to the righteousness of God, vs 4, and if they had they would have discovered that Jesus Christ is the end of the search of righteousness for anyone who really wants to believe in God, vs 5.

~~We also see in this Scripture that Paul is unusual, systematically spells all of this out, so there is no doubt~~

This is still the problem in the world today. Its strange how man cannot learn the lessons from one generation to another. Man still wants to find God by doing his own thing. He cannot accept the simple fact that it is faith in Jesus Christ, as the ultimate revelation of God that ends the search for righteousness. It is still mans desire to do a sufficient number of works and good deeds in order to balance the sheet God keeps of good and evil. It is still a quest of



winning God's approval through a systematic plan or style of living. And thus revert back to the legalism which we find offensive in the lives of the Jews of Jesus' day.

We also see in this Scripture that Paul as usual, systematically spells all of this out in detail, so there can be no mistaking what he means. He cites Moses as describing the righteousness of the law and how they were to live by the law, vs 6. Then Paul begins to distinguish between the ~~law~~ righteousness of the law as compared to the righteousness of faith, vs 6a. The ~~law's~~ righteousness of the law would demand proof that Jesus Christ was or is still available, vs 6b-7. Paul tells them the word of faith is with them, in their mouths, and in their hearts, and this word of faith is the Gospel, which Paul and the others is preaching, vs 8.

Paul relates to them what ~~they needed to do~~ would happen in their lives if they had this faith. This faith would give them the same assurance as Paul & the other disciples that Jesus Christ was and is the Messiah, and He died, but did not stay dead and arose again, and because of this belief along with their confession of such, they would be saved. To put it very simply, Paul was sharing with them news that should have made their very hearts leap within them. They ~~believed that when they died~~ had two beliefs about death. One was that when you died you were dead and that was the end of life, period. This view was followed by the Saducees, and their followers. The other view was that when you died your soul went to a place called Sheol, (Hebrew), ~~and~~ or Hades, (Greek), and it awaited the benevolence of God if He chose to do anything about it. <sup>This view was held by the Pharisees and their followers.</sup> But Paul was pointing out to both groups and any others among them, that through belief and confession of Jesus Christ as Lord, they were saved. To be saved meant simply to be rescued from any destruction that God will impose upon the world, and the wicked. It meant to be a part of His plan for the continuation of His kingdom whenever and wherever it would be established.

Thus Paul proves to them that Jesus Christ is to be seen As: Life. But it is life eternal with God, beyond this life, through Faith.

And Paul concludes this portion of Scripture by assuring them that there is no monopoly with God just because a person is Jewish. But that Jew and Gentile, Jew and Greek are the same in the sight of God. And he re-iterates, vs 13. Now in order to understand this completely it is necessary that we again turn to the OT and see what God did and said there. So let us turn to the OT book of Deuteronomy and the 8th chapter. We are going to look at ~~just~~ the first ~~2x~~ 3 verses of this 8th chapter.

Moses is relating to the people of Israel some past history, but he is also telling them to be obedient to God. In vss 1 & 2, Moses calls them to live by God's commandments and to remember How <sup>God</sup> led them in the wilderness for 40 years.

Then Moses goes on to relate to them how they were miraculously fed in the wilderness, and they did not know about it or understand it, neither did their fathers before them. He tells them that this was done to show them that God not only took care of their physical needs, but He was taking care of their Spiritual needs as well, vs 3. Here we see then that allusion to God's Word, His Scriptures, but also to Jesus Christ as the Word of God. Jesus was the Word which came forth from God, and man could live through Him. This ~~ix~~ was the message of Moses to those who looked to have their physical needs taken care of. He was pointing them to the spiritual feeding and in later times so was Paul. "This is what life is all about," they were suggesting. But in each age many were blinded to the message because of their pre-conceived ideas that everything hinged on them and what they did.

What is life then, in the face of what Moses and Paul were saying? Moses says, "Man does not live by bread alone, but by every word that proceeds out of the mouth of the Lord." The key words, "Every word of the Lord," gives us the solution, plain and simple.

(Illustration woman and thrifty saving of snaps, string, etc.) These things do not gain for us the life God wants for us. These are merely things we should be about because of our love of the Lord, and not because they gain us any extra merits. Life, as coming ~~from Christ xxxxxxxx~~ from God is simply



put by Paul, "For whosoever calleth upon the Lord will be saved." To call, is to "Believe." You would not request or "call" to someone for help, if you did not believe he would help you.

So this is the culmination of Jesus Christ As: Life." But we are prone to lose sight of all that Christ should mean for each of us.

(Pepper Martin, St. Louis Card, & heaven).

This should be the joy that fills our lives every day. The joy that when God calls us home, we go into His presence, because we have believed in Christ. This is why it is imperative that we preach of salvation through His blood. This is why we must each search our hearts and ~~xxx~~ know whether or not we have made this commitment. People get all excited that the preacher is a religious fanatic if he mentions being "saved," or being "Born Again," But this is what it is all about. If I asked you the question, "Where do you want to spend eternity?", I am sure that all of you would answer with God in heaven, rather than in Hell with Satan. So why the big fuss about making certain this is certified for you? The life beyond is what this life is all about. We are merely training to live on the other side, while here on earth. But we can have a foretaste of that life through Christ, because when we ~~xxxx~~ ask Him to come into our hearts and lives, we begin to live that more abundant life, He told us of, and we begin to know the joy that is to be found in being one of His followers. And may ~~the Lord of life~~ Jesus Christ As: Life, live and dwell in each of your hearts and lives, because you live by God's Word, and you have called upon His Name.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Lent March 20, 1977  
One Great Hour of Sharing  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Beth Feder, Brian Kennedy - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.  
Prelude: "Processional in G Major" Stanley  
\*Processional Hymn No. 299 "Lead on, O King eternal!"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, you know how we are  
exposed to the world's temptations, but you also  
know that we would like to be righteous. Grant us  
the strength to follow our Master down the road of  
discipleship, even though we know we shall surely  
meet the cross at the end of that road. Forgive us for  
all sin that prevents us from following Him rightly,  
through the same Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 55I  
Scripture: Deuteronomy 32: 1-14  
Hymn No. 17 Page 9 (Old Favorites) "I can hear my Savior  
Calling)  
\*Affirmation of our Faith (Apostles' Creed) *1st & last*  
\*Gloria Patri *VERSES*  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory:  
Anthem: "The King of Love My Shepherd Is" Shelley  
Cyndie Sybert, (Soprano), Rob Sybert, (Baritone)  
and the Chancel Choir  
Sermon: "JESUS CHRIST AS: LEADER"

Prayer and Lord's Prayer  
Hymn No. 466 "He leadeth me"  
Benediction and Three Fold Amen  
Organ Postlude: "Choral Song" Wesley  
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\*Congregation Standing -----  
The Lovely Flowers on the Altar have been given by  
the Botacchi Family in memory of "Loved Ones"  
Serving as Ushers today are: \*Robbie Vinroe, Brian  
Pfabe, Steve Basehore, Chris Pfabe and Bob Dellen.  
The Ushers will also serve Wednesday evening at the  
Lenten Service.  
Elder and Mrs. Mike Nazaruk will greet the Congregation  
at the door today.  
Nursery will be provided today by: Barb Vargo,  
Marlene Riemer and Ellen Master. *HOME HOME*  
Hospitalized: Mr. George MacKinney and Mr. Harold  
Sandbach, *GAIL HITTICA*  
Mon. - 7:30 - Fidelity Bible Class  
Wed. - 7:30 - Lenten Service, *YOU ALL COME, MUSIC ETC.*  
Wed. - 6:30 - Chancel Choir will practice.  
TONIGHT - 7:00 - YOUTH FELLOWSHIP  
Thurs. - 7:00 - Bible Study  
Mr. Paul Ritter would like to thank everyone who sent  
cards to the hospital and to his home - they were very  
much appreciated.  
Kay Morris will have an Organ Recital on Palm Sunday  
evening at 7:30 P.M. at St. Peter's Episcopal Church.  
Good Friday Fellowship Breakfasts -  
Women's - YWCA - Guest Speaker - Rev. Jean H. Henderson  
Special music - 7:30 A.M. \$1.25 - Reservations must  
be made in advance.  
Men's - YMCA - 6:00 A.M. - Speaker Pastor Luther Heyde  
Ken Weitzel and J. Walter Harmon have tickets -\$1.50  
Youth - Meridian U. P. Church, 4150 Highland Ave.  
Meridian at 8:00 A.M. Sponsored by the Youth Commission  
There will be no charge for Breakfast. Rev. David  
Carey from St. Paul R.C. Church will be speaker.  
Special music provide by David Lichius and Tom Passaro.  
New Members will be received on Palm Sunday - if you  
know of anyone interested in joining the church -  
leave the Pastor know or put a slip in the offering  
plate.

The attendance last Sunday was 232

*WELCOME VISITORS:  
KAY MORRIS & FAMILY*



"Jesus Christ As: Leader"

Text: Deut 32:11-12

Sermons depict Js Xp many things, specif things 2 pt 2  
But wen consid Js Xp:Lead,subj permeat all His minis  
Rather NT examps,turn OT & 32 Deut  
Mose final discors or Song Moses  
vs 9=doublets, Jacob as Israel,re-read vs use Israel  
Israel=Him=Jacob  
" 10=Luv of G 4 peop  
skip 11, go 2-12,G as lead,examp peop cling 2  
Js as part Trinity=thus He is Leader  
Js Xp & cp 2 Eagle

Explain Eagle=bird prey,symbol(Us,Rome,France,Egypt)  
Strong,courag,a leader & no follower  
make nest,thorns etc,then lv nest & must fly,  
cp this explan 2 vs 11

This lead of Eagles & compar 2 Js Xp=gud examp  
He taut with infin patienc 2 prep 4 time no with  
(Illustration blind man try 2 locate museum)

Peop worl 2day serch 4 things 2 comfort hart,livs  
Juan Ponce DeLeon,61,Argentine Rocco,prof wrestle  
secret liv 150,die 49

peop seek way prolong lif,facelift,transplants,  
cosmetics 2 cover age & deterioration

Why? Bcuz inherent fear deth & dying

" fear deth? Bcuz uncert wher spend eternity  
Yet if resolv thru Xp we know etern destiny

Jn quote=& wher perfect luv cum from? Js Xp as Leader  
Js say(Quote), Xp is Joy shud fill & lite ea day livs  
Thru Him hav lif & mor abund,this lif & etern as wel  
Mos pt real G among heathen & Js Xp human revel same  
(Illus Solomon,Queen Sheba,artificial flowers,bees)

Ea day call upon decid which real/artific in lif  
No alway easy,thing least import brite & gayest  
packages

Sin,allur this worl shin 4th mor vivid than G things  
Satan quik capital wat need 2 lur from G

We C all round & hear all sides

Mad Ave,Hollywood dun gd job turn slik endors evils  
Illicit sex,adultry,unfaithfulnes TV,movies made  
look gud/But no C hart break,VD,brok homes,cort fite  
crying children etc

Bilbords show coctail hour,Happy hour busnes men

No C drunks in gutter,led here by this mess,

C smil face men,women endors brand cigs,

No peop wast way inches lung cancer,stomach,liver,  
or peop no talk throat cancer

We need decid who we follo,Xp or Satan? No both  
No worl & G,Js cam 2 sho G, & this seas reach 2 us &  
seek 2B lead thru all lif & etern.



"Jesus Christ As: Leader"

Text: Deuteronomy 32:11-12

"AN EAGLE STIRRETH UP HER NEST, FLUTTERETH OVER HER YOUNG, SPREADETH ABROAD HER WINGS, TAKETH THEM, BEARETH THEM ON HER WINGS: SO THE LORD ALONE DID LEAD HIM, AND THERE WAS NO STRANGE GOD WITH HIM."

In our series of messages depicting Jesus Christ as many different things, there have been specific things we could point to and state that these exemplified Him in a certain way. But when we consider, "Jesus Christ As: Leader," we are dealing with a subject that permeated all His ministry. Thus, rather than point Him out in one or more of His parables. Or depict Him as showing forth leadership in one of His discourses to His disciples and followers, I would like to take a few brief verses from our Scripture for this morning, and strive to point these verses to Christ, as Leader. So let us turn once again to the 32nd chapter of Deuteronomy.

I would imagine that from reading this as our Scripture, we determined that Moses was giving a portion of his final discourse to the Jewish people. This is called Moses song, and it depicts the history of the people of Israel and their relationship with God. Moses keeps reminding them that God has been with them and delivered them in all circumstances.

~~He refers to the nation of Israel as Him~~ Moses points out in vs 9 that God had chosen Israel as His people. At our Bible study the other night it was brought out that in Jewish literature, the writers would write in doublets to emphasize what they were trying to say. The Psalms are good examples of this. But this 9th vs is also a good example of this. Forst Moses says, "The Lord's portion is His people," then he says, "Jacob is the lot of His inheritance." What was it that God told Jacob when Jacob wrestled with God all night? Well, if you remember the message of a short time back, Jacob was told by God that his name would no longer be Jacob, but instead, it would be Israel. Thus we see that Moses is saying the same thing, in two different ways to emphasize his point. So the verse actually could read, "For the Lord's portion is ~~xx~~ Israel; Israel is the lot of his inheritance."

Moses from this point on refers to the nation of Israel as "Him." Perhaps for them to understand what he is saying, he leads them to believe he is implying



he is talking about Jacob. In either event it is the nation of Israel he is talking about, and he continues with his history lesson in his final song to them. Moses tells them of the love God had for them and how they were extra special to God, vs 10.

Then Moses makes a comparison between ~~an Eagle~~ and a mother Eagle and her brood, but I would like to skip over this verse for a moment and go on to the 12th verse instead. Moses tells the people that it was God alone who led them and there was not a strange god who went with them. In other words, they knew God and He knew them. There was a relationship which had developed between them, which they could not have had with an idol, or a god made of stone. But Moses is showing God as a leader, as an example for the people to remember and to cling to. He does this by comparing God to an eagle in vs 11.

But since we are striving to show "Jesus Christ As: Leader," perhaps we need to define this a bit. First of all Jesus Christ as we know Him, was the human part of the Trinity. But since the 3 in Ex 1 are 1 and the same, we know that Christ was with God at the creation and throughout all of the history of Israel, until His coming into the world as God in the flesh. Thus our comparison of "Jesus Christ As: Leader," is not farfetched or stretching our imaginations in any way. So comparing what Moses is saying about God in this verse, and remembering that Jesus was with God at this point, and then ~~xxxx~~ thinking ahead to His life as we know it in the Gospels, let us make the comparison between Christ and an Eagle.

An Eagle is a rather large bird of prey. The American Eagle can grow to reach a wingspan of 7½ feet. Because of the nature of the Eagle it has been used as a symbol of courage and strength. The ~~Roman army~~ Eagle was used as an emblem of one of the Ptolemies of Egypt. It was a symbol used on the standards of the Roman army, and it was a symbol used by Napoleon Bonaparte. Today, the Eagle is National emblem of the United States. ~~The Eagle is a symbol of courage~~  
The Eagle is a very intelligent bird, and is a definite leader, and not a follower.

We are told, and I have read about this that in the making of the nest, the mother

Eagle lines the nest with thorns, and then covers them with her down, and grass and other soft material she can find. She lays her eggs usually 2, and no more than 3 and hatches them, and begins to care for the baby birds. But when it comes time to leave the nest, the birds are reluctant to do so. So at this point the mother uncovers the thorns, and the small birds find it very uncomfortable to lie on them, and so they must leave the shelter of the nest. This is what Moses is saying, "As an eagle stirreth up her nest, fluttereth over her young." I am sure that we can picture in our mind's eye a mother bird, fussing over her young and fluttering about them, trying to get them to do what ~~they should~~ she wants them to do. We have seen robins and sparrows do this I am sure.

After the birds leave the nest the mother Eagle must get them to try out their wings, and here again I have read that the mother at a certain time manipulates the ~~her~~ babies to a point high up on the cliff where they have had their nest, and somehow she manages to push the birds off, perhaps by the use of her wings, or her feet or both. But she succeeds in getting them away from the security they have known and enjoyed. Then she dives after them spreading out her wings and striving to get them to do likewise. Eventually they stretch out their wings and begin their first feeble flight. They have the equipment to fly and are capable of flying, but they need that push to make them do it.

This is leadership in Eagles and when we compare this to Jesus Christ we see that it is a good example of how He taught His followers to prepare for a time when He would not be around. With infinite patience He shared with them the things of God.

(Illustration of blind man trying to locate the museum).

This is a good illustration of many people in our world today. ~~The~~ People are running all over the world in search of something to comfort their hearts and lives. <sup>Juan Ponce</sup> ~~XXXX~~ De Leon spent his life in search of the fountain of youth, and he died as all men must die, at the age of 61. This past week a wrestler named Argentina Rocco, who said he had learned the secret of long life and would live to be 150, died at the age of 49. People are in a constant search and have been since the creation, for ways and means to live longer, to do away with aging,



to ~~live longer~~ overcome all sickness and disease. Men and women are getting facelifts, and hair transplants and using all sorts of cosmetics to cover up any sign of age or deterioration and why? Simply because there is an inherent fear in the hearts of those who will not believe. That fear rests solely upon the fact that each day we live, we are that much closer to death. And why does anyone fear death? The fear ~~of death~~ of death is caused by the uncertainty of where we will spend eternity. Yet, if we have resolved this through Christ, as we should, then we know our eternal destiny. John tells us, ~~There is no fear in love~~ There is no fear in love, but perfect love casteth out fear, because fear hath punishment. He that feareth is not made perfect in love," And where does this perfect love come from? It comes from Jesus Christ As the Leader in our lives. He says ~~that your~~ "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." ~~This is the joy~~ Christ is the joy that should fill and light each day of our lives. That through Him we have life, and we have it more abundantly, not only in this life, but in eternity as well. But Moses pointed out the real God among the heathen and pagan gods surrounding the people of Israel, and Jesus came as the human revelation of that God. (Illustration of Solomon and Queen of Sheba, artificial flowers, bees etc). Each day of our lives we are called upon to decide which are the real, and which are the artificial things of this life. It is not always easy because many times the things of least importance are wrapped in the gayest and brightest packages. The sins and allurements of this world shine forth much more vividly than the eternal things of God. This is so because Satan is quick to capitalize on what is needed to lure us away from God. Look around and you can see this and hear it on all sides. <sup>and Hollywood</sup> Madison Avenue has done a good job of turning out their slick endorsements of the evils of this world. Illicit sex, adultery, unfaithfulness in marriage are paraded in our living rooms and on the screens of movies and drive-ins as the best things that ever happened to mankind. They show us the smiling happy faces of these people as they indulge in these degrading things but what they don't show us is the venereal disease, the heart breaks, the broken homes with crying children, the bitter court fights over custody, and all of the

other ills brought on by this kind of living. We see the billboards showing the parties, and the happy hours of cocktails for business men at lunch and dinner, but we do not see the drunks lying in the gutter which this continual way of life can lead.

We see the smiling happy faces of men and women endorsing this brand or that brand of cigarettes, but they don't show us the people lying in hospital beds ~~writhing~~ writhing in pain, and wasting away by inches from lung cancer, liver cancer, kidney and bladder cancer caused by smoking. Or the people who have had their voice boxes removed ~~from smoking~~ because of throat cancer from smoking.

We need to decide which leader we are going to follow, whether Christ or Satan. And we need to do it whole heartedly and not half-heartedly. It cannot be Satan and Christ. It cannot be the things of God, and the things of the world. It has to be a definite choice.

Jesus Christ came to show us God, and He sets before us the ways of life and death as our Statement of Faith says. This lenten season He is reaching out to each of us, as He does each day of our lives and He is seeking to be our Leader through all of this life and to eternity.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Lenten Service March 23, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Robin Knauer - Acolyte

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ORDER OF WORSHIP - 7:30 P.M.  
Prelude: "Abide With Me" arr. Willan  
\*Processional Hymn No. 16 Page 9 (Old Favorites)  
"An Evening Prayer"

\*Ascription - Choral Amen  
\*Invocation  
Scripture: Luke 12:22-34  
Offering

Offertory Solo: "He Touched Me" Lloyd Link  
Evening Prayers and Choral Response  
Anthem: "How Great Thou Art" Chancel Choir and  
Lloyd Link, Tenor

Sermon: "JESUS CHRIST AS: LORD OF LIFE"  
\*Hymn No. 27 Pg. 15 "The Old Rugged Cross"  
(Old Favorites)

\*Benediction and Threefold Amen  
\*Postlude "My God How Wonderful Thou Art"

----- \*Congregation Standing -----

Deaconess Joan Master will greet the Congregation at  
the door tonight.

#### In The Savior's Footsteps

Time was--in European history from A.D. 1100 to 1300--  
when "taking the cross" meant going on a crusade to wrest  
the Holy Land from the infidel. The crusaders wore the cross  
as a badge.

For us today taking up the cross does not mean joining  
an overseas military expedition in behalf of Christ's  
kingdom. Our crusades are apt to be much closer to home.  
The battlefield is right in our hearts, and the cross we  
are asked to carry is every affliction we must endure as  
disciples of Christ.

GRACE CHARLTON INT. CARE  
CH on SUNDAY 11:00 A.M.  
KAY RECITAL PAUL SUNDAY 7:00 P.M.  
WELCOME VISITORS;

#### "Jesus Christ As: Lord Of Life"

Texts: Lk 12:32, Joshua 1:9

FEAR NOT LITTLE FLOCK; 4 IT IS UR FATHER'S GUD PLEAS-  
URE - GIV U THE KINGDOM

Last wk spok Js Xp =Lif,& this wk L of Life

May sound sam but not,Js Xp=Lif=lif thru faith,  
(all this world & next.

Js Xp=L of Life=L all lif,& grt distinc tween 2  
OT & NT quit diff=OT G reveal self 2 Jew peop many  
way 2 reconcile 2 self

NT G reveal self thru Js Xp, thus underst both  
EXEGETE: B4 scrip parab rich fool & basis wat Js say

Js pts out our need 2B careful how liv vss 22-29  
" clos discors with vs 30=READ, then READ TEXT vs32

Wat is Kingdom? 2 liv etern with G,& Js reveal G  
want ea 2B heirs that kingdom,lif Bcum diff wen en-

trusted 2 G care & keeping  
But this operativ OT many way=Joshua,chap 1 exam

EXEGETE: 1 to 9  
Joshua=YEHOSHUAH=Yahweh Saly,G Saly,Jehov saves

" " identical Js,nother form same,

Js Xp=YEHESHUA MEHOMASHEA=Js Messiah

Josh son Nun typ Xp=G'S no reserv,lif Blong 2 G,

deliv Jew peop,Saviour 4 them,point then 2 G

This G want show thru all gener=Josh & Js Xp,

Js compl fulfil G word 2 Josh 1:9b READ

Need 2 underst,lif here & etern as sed B4

(Illus minister & ambitious young man)

Can prep livs step,by step & G may let liv,

But need 2 prep 4 lv earth & mak choic heav/hell

This choic with G/separate from Him,fellosh/punish

Which logical? This decision mad wen accept Xp &

then hav eternal lif now & after deth

But lif no free ills,pain,sorrow,thez cum 2 all

(Illus woman keeping faith,family fall apart)

Thez probs all face grt or less degree

Not how many/how few? but how accept & liv thru

This woman attitude Js Xp L of Lif,G her strength

even tho lif,fam disintegrate b4 eyes

This kind faithfulness,dev 2 duty G want ea us

He want lead,He want 2 luv,He want us C plan 4us

But He need our luv 2ward Him,

We need accept cost,joy discipship=State Faith,

& 2 liv 4 Him,& hav Him L our Lives

The only L of Lif 4 ea us,cast out,displace,de-

lroy any other Lord may tak his place

Let us know "im this season,& let us say YES 2 Him,

so He may liv in us,& thru us, even Js Xp as

LORD OF LIFE.

"Jesus Christ As: Lord Of Life"

Texts: Luke 12:32, Joshua 1:9,

"FEAR NOT LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

"HAVE NOT I COMMANDED THEE? BE STRONG AND OF GOOD COURAGE; BE NOT ~~XXX~~ AFRAID, NEITHER BE THOU DISMAYED; FOR THE LORD THY GOD IS WITH THEE WHEREVER THOU GOEST."

Last week we spoke about Jesus Christ As: Life. This week we are going to look at "Jesus Christ As: The Lord Of Life." Now although this may sound like one and the same topic it is not. Jesus Christ As Life is simply the Life that is available through Him both in this world and in the next. <sup>The life through Faith.</sup> Jesus Christ As: Lord Of Life is to show that He is the very Lord of all of Life. There is a very definite distinction between the two and this is what I would like to set forth tonight.

I am sure that we realize there is a <sup>difference</sup> ~~distinction~~ between the OT and the NT of God's Word. Briefly stated it would be that in the OT God reveals Himself to the Jewish people in many ways, seeking to ~~reconcile~~ reconcile them to Him.

On the NT, He reveals Himself through Jesus Christ. Thus when we understand this we can understand the ~~purpose~~ purpose of both .

The verses immediately preceeding the verses we read as our Scripture for this evening, are a parable Jesus told His disciples concerning the rich fool. This of course is the story of a man who had great possessions and who was all ~~wrap-~~ wrapped up in himself and what he had. This is the ~~basis~~ basis for the following discourse from Jesus concerning food and clothing. He was not saying we did not have need of these things. He was saying that we needed to be careful lest our ~~lives~~ lives become wrapped up in the material things of life and we completely neglect the things which of more value concerning our souls.

Jesus closes this particular discourse with the words, verse 30. He points us to what we should seek after, vs 31, and then tells us, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are told here in no uncertain terms that God wants us to have the kingdom. And what is the kingdom? It is to live eternally with God. This is Jesus revealing that God wants each of His children to be heirs to the kingdom. He was telling them



that life becomes a different element altogether when ~~ix~~ all of it is entrusted to the care and keeping of God.

But we need to understand that this was not a new concept Christ was advocating, for we can see this operative in the Ot in different examples. One good example I would like for us to explore is in the life of Joshua. Let us turn to the first chapter of Joshua to see this example.

In the first chapter of Joshua we read that Joshua had taken over after the death of Moses, vs 1. The Lord speaks to Joshua and begins to relate to him how he is going to be able to lead the people of Israel into the Promised Land, vss 2-4. God tells him that no man will be able to overcome him, and he will be ~~extra~~ Divinely protected as was Moses before him, vs 6. He is commanded to be strong, meaning that his strength is to be found in God, and he is to be courageous which meant he was to use the strength God gave him, vs 6-7a. He is to be right and proper, and is not to be swayed from the course God has set before him, nor is he to depart from God's law, or to become discouraged in the task, vss 7b-9a.

And then follows the same thing Jesus was saying in the Scripture for this evening, except it is being said in a different way, vs 9b, "For the Lord thy God is with thee wherever thou goest." Here God is telling Joshua that for him, and for the Jewish people, He, (God), is the Lord of Life. That no matter where they may travel, or no matter whatever their circumstances, He will be with them to guide, direct, lead, and be a part of their lives.

Now at this point we need to look at the man Joshua and determine who and what he is. Joshua means. "God is Salvation," or, "Jehovah saves," or will save. It literally translated was "YEHOSHUAH," or, "Yahweh is Salvation." It is identical with Jesus, which is merely another form of the same name. The title for Jesus Christ among the Jews, was and is, "Yeheshua Mehomashea," which is interpreted, "Jesus the Messiah." So it is that we can see the similarities between the two, and can then state that Joshua the son of Nun, was a type of Christ. He gave himself wholly to the service of God. He was God's man without reservation. He showed that his life belonged to God, and that God was the

Lord of his life. But his life also parallels that of Jesus Christ in that he was the one who provided the Jewish people with deliverance. He was their Saviour and he pointed them to their Heavenly Father, Almighty God.

This is what God wanted to show all of His people in all generations, and that is the message of His Lordship for all of life. He provided this through men such as Joshua for His special people the Jews. And He provides this through Jesus Christ for all of us through the life and ministry of this Jesus Christ. This is the complete fulfillment of God's words to Joshua, "For the Lord thy God is with thee wherever thou goest."

But we need to understand just as we have said in several of these sermons, that life not only encompasses living here on earth, but life elsewhere. I am referring to eternal life which is a reality we must all face.

(Illustration of minister speaking to ambitious young man)

We can plan our lives step by precious step. Perhaps God may permit us to live them in just that fashion. More often than not, many things intervene which usually prevent us from living our lives completely as we plan them. But one thing is certain, and that is we must plan that there will come a time when we know we are going to pass from this earth.. At this point we need to be prepared to also understand what God has told us concerning eternal life. We need to know that in God's eternity there are two choices ~~give~~ open to us, which we determine while here on earth. The choices of course are heaven and hell.

The choice of being with God or being separated from God is actually what it amounts to. With the one we are promised fellowship with God, and with the other we are promised torment and punishment. Isn't it the logical choice then that we want the fellowship with God? Of course it is, and this is determined by what we do with Jesus Christ. When we accept Him as our personal Lord and Saviour we reserve for ourselves a place in eternity which He prepared and set aside for all believers. This then fulfills for us the mission God gave Him to be the Lord of All Life. Both life here on earth, and life in Heaven.



But we also need to understand that just because we know the Lord and follow after Him, this does not guarantee ~~life~~ a life here on earth free of pain and sorrow. These things all come to each of us, but God's promises stay with us and enable us to see this life through.

(Illustration of woman keeping faith even though all family falls apart).

These are the trials and problems we all face to a greater or lesser degree. What counts is not how many or few, but how we accept them and live through them. The attitude of this woman was one of accepting God completely as being Lord of her life. For her God was the strength she relied on and trusted in, even though all about her, the life of her family seemed to disintegrate before her very eyes. This is the kind of faithfulness and devotion to duty that God wants from each of us. He wants to love us, He wants to lead us. He wants to let us see His plan for our lives. But He needs our love toward Him. He needs us to accept the cost and joy of discipleship as our Statement of Faith says, and to live for Him, and with Him as the Lord of Life. The only Lord of Life for each of, casting out and destroying any other Lord that may take His place. Let us know Him this season, and let us say yes to Him, so that He may live in us and through us, even Jesus Christ As: Lord of Life.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifth Sunday in Lent March 27, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mrs. Cyndie Sybert, Youth Choir Director  
Beth Feder, Brian Kennedy - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude: "When on the Cross the Savior Hung" Scheidt  
\*Processional Hymn No. 474 "I've found a Friend"  
\*Ascription - Choral Amen  
\*Exhortation

\*Confession (In Unison) "Father Almighty, we know that we have gone into hiding, even though we have been made for thy glory. We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Hebrews 4: 1-11

Hymn No. 31 Page 17 "Trust and Obey" (Old Favorites)

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "I Walked Today Where Jesus Walked" Sybert

Anthem: "Into the Woods My Master Went" Fneddt

Sung by the Youth Choir

Sermon: "JESUS CHRIST AS: 'LORD OF REST'"

Prayer and Lord's Prayer

Hymn No. 278 "O Love that wilt not let me go"

Benediction and Three Fold Amen

C in Postlude: "O Love How Deep"

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Guy E. Wiles "To the Glory of God"  
Serving as Ushers today are: \*Richard Mangel, Don Kingsley, Art Carney, Gary Penar and John Dreher.  
Pres. and Mrs. Donald Kennedy will greet the Congregation and the door today.

Nursery will be provided today by Mrs. Virginia Mangel Mrs. Judy Snyder and Laurel Stauffer.

> Hospitalized: Mrs. Grace Charlton

> Wed. - Lenten Service - 7:30 P.M.

> Next Sunday - The second year confirmation class and new members will be received. *PRES. SERVING WED. APR. 6 7:30*

> Maundy Thursday - Holy Communion - There will also be a Nursery for this date. On Good Friday Service - 7:30 - Holy Communion; No Communion on Easter. *COMMENT*

If you would like to have an Easter Lily - please leave Be a know in the office, price \$4.00

Good Friday Breakfasts: Men's - YMCA - 6:00 A.M. -

Speaker - Pastor Luther Heyde. Ken Weitzel and J.

Walter Harmon have tickets for \$1.50.

Women's - YMCA - 7:30 A.M. Price \$1.25 - Rev. Jean H.

Henderson Speaker - Special Music - Reservations must be made in advance.

Youth - 8:00 A.M. - at Meridian U.P. Church - There

will be no charge for breakfast. Rev. David Carey

will be the speaker. Special music provided by

David Lichius and Tom Passaro.

> Our Organist and Choir Director - Kay Morris will have

and Organ Recital on Palm Sunday (next week) at 7:00

P.M. at St. Peters Episcopal Church, 218 E. Jeff.

Mr. Harold Sandbach would like to thank everyone who

Prayed for Him, sent Flowers and for the lovely cards

that you sent to him in the Hospital and home.

> A Social Hour will follow the Service on Maundy Thurs.

for Old and New Members of the Church.

The attendance last Sunday was 170.

After this brochure (on the bulletin board) was prepared

we learned that Senate Bill 140 had been introduced

into the Senate. This bill would do away with all

restrictions on Sunday trading. The Bill was referred

to the Senate Judiciary Committee. Senator Louis Hill

is Chairman of this committee and his address is, 6765

Germantown Ave., Phil., Pa. 19119. Today is the day

if we want to do something about it.

Welcome Visitors:

VARIANCE MEETING CITY BLUE 7:30 29-7:30



"Jesus Christ As: Lord Of Rest"

Texts: Heb. 4:9, Josh 11:23, Script: Heb 4:1-11

THER REMAINETH THER4 A REST 2 THE PEOP OF GOD

(Ill's nu commun, diff peop, old man start cemetary)

QuestionS: Central theme nu commun & peop?

" " " old man cemetary?

ery percep, wud lik 2 preach sermon?)

Ask: Any U herd serm Deth, other than funeral?

Humor bout deth, & try 2 hide, ignor, erase

(Example Mrs M<sup>6</sup> Gee expired)

Substitute: expir=die, mortician/undertaker, mortuary science/embalming, funeral parlor, slumber rooms/ undertak establ, room bod laid, memor gard, cemetary etc.

Reas peop go 2 funer hom=thank God not me"

need fac deth squar & kno reality, eventuality 4 all

Hence: Js Xp As Lord Rest: Scrip Heb=several Rests

Peace=Restful, peaceful rest only G can giv

Sabbath=G rest aft creat & man 2 follo suit

Prom land=Land 2 cum, good land etc.

All this=Perfect Rest 4 Bliever & sumup vs 9 (READ)

Heb point 2 OT & Josh so let us look 11 chap

No use all chap=history overthro kings vss 16-22

Vs 23=READ TEXT, sums up wat Heb say & C Js Xp L Rest

" " a=Mos & no tak 2 land flo milk/honey,

Wud B slav lab & hardsh? No=Rest, 7 day Sabb parallel

Holy Land nothing mov, we C anal lif & deth

(Illus elderly whitening minister)

Bliev shud C deth this way=Sabb rest, labor ceas,

All dun wat G want dun, others carry on

Vs 23b=inherit, this Prom land, it 2 this end they

wander, suffer, die, & now finish

Inherit bot blud, sweat, tears, sacrif others

T<sup>6</sup> wat Rest 2 Bliever=blud, sweat, tears, sacrif Js

(Illus deth ends it all, preacher & unbeliever)

This inherit we hav, B with G glory & prom Js 2 Marti

I AM RESURR & LIF: HE THAT BLIEV ME, THO DED YET SHALL

LIV: & WHOSO LIV & BLIEV ME SHALL NEV DIE.

This 2 me compl inherit G, & all treasur we need lif

Vs 23c=Rest=Peace, we all want: examp Js discip boat

(Illus blind girl, her cure, & good look father)

This joy shud B ours, 1 day look face of Lord

Wen C Xp shall know as Lord Of Rest, & shud look 2

We shud anticip, & can if we kno as Saviour

(Examp woman 80's look 4ward 2 it)

Shud all know & feel, this sum up 14 chap Jn, funeral

IN MY F(S HOUS R MANY MANSIONS IF WER NOT SO I WUD HA

TOLD . I GO 2 PREP A PLAC 4 U, & IF I GO & PREP A PLA

4U I WIL CUM AGAIN & RECEIV U UN2 MYSELF THAT WHER I

AM THER U MAY B ALSO

Js Xp is, Lord Of Rest



"Jesus Christ As: Lord Of Rest"

Hebrews 4:9, Joshua 11:23,

THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD.

JOSHUA TOOK THE WHOLE LAND, ACCORDING TO ALL THAT THE LORD SAID UNTO MOSES; AND JOSHUA GAVE IT FOR AN INHERITANCE UNTO ISRAEL ACCORDING TO THEIR DIVISIONS BY THEIR TRIBES. AND THE LAND RESTED FROM WAR.

(Illustration golfer, funeral of best friend and still golfing).

How many of you hearing this story, would think that the central plot of this illustration is to be found in the golfer? Now how many of you would think that the central plot is in the funeral to take place? (If anyone responds to this ~~xxx~~ remark: "You're very perceptive. Would you like to preach this sermon for me?) I use this illustration in an attempt to prove several things at this point. First, let me ask ~~you~~ how many of you have ever heard a sermon preached on death ~~at any~~ other ~~time~~ <sup>AT</sup> than a funeral? (According to response: I think it is safe to say then that death and dying is a subject that is pushed into the background and isn't discussed too often.)

The illustration I used is a good example of this. It is in effect pointing some humor to death and the entire process surrounding it. In this way it doesn't appear to be so bleak or threatening if we can make light of it in humor. I am not saying there is anything wrong with this, but I believe we should be normal and natural in talking about death, and not be forced to cloak it only in humor as though we feel or believe by this that we can erase it out of our minds and lives.

The very first time I became aware of the desire to hide death from conscious reality was when I visited the Hershey Medical Center to call on a lady who was terminally ill with cancer and had been a patient at this hospital off and on for a year or so. I visited her at least once a week, and mostly 2 or 3 times a week. This particular day I walked into her room and the room had been stripped bare of sheets, and pillows and the other paraphernalia of a hospital room. A cleaning woman was at work cleaning and disinfecting everything to get it ready for the next patient. I asked the woman <sup>if</sup> ~~where~~ they had moved Mrs. McGee, and she answered me half-heartedly, telling me that I would have to speak to the head nurse at the desk. I assumed from the very beginning that she had died, but I asked the woman.



to make sure. By her answer I knew what had happened, and so I determined to play the game and see what the future would reveal. I went to the desk and asked one of the nurses working there if Mrs. McGee had been moved. She took on a look of shock and indecision as to what she should say, and so she asked me, "Are you a member of the family?" I replied that I was her pastor, and so she told me to wait, and she would get the head nurse to talk to me. The head nurse came over to me and asked me who I was and ~~what~~ I wanted. I told her my name and told her I was merely there to make a pastoral call on Mrs. McGee, and when I found her room empty I assumed she had been moved, and was wanting to find out where she was. The head nurse looked at me rather seriously and exclaimed in a very low voice, "Mrs. McGee expired this morning." I said, "I think I know what you are saying, but could you tell me what expired means?" She said, "I mean that Mrs. McGee died this morning." It turned out that the secrecy around this case involved the fact that they were wanting to find a way to break the news to the family, and to approach them for permission for an autopsy. So I fell heir to the task of reporting this death <sup>which had happened early in the morning</sup> very late in the afternoon to the family. This is an example of what I am trying to say. In our day and age we do everything we can to deny the actuality of death. We use the term "expire" for die. We use the term, "Mortuary Science" for embalming. We use the term, "Mortician" for undertaker. We use the terms, "Funeral Parlor," and "Slumber rooms," for the undertaking establishment, and for the room in which the body is laid out. The terms, "Memorial Gardens," "Gardens of Rest," ~~Rest~~ "Final Resting Place," and so on, are used for cemeteries and graves respectively. In other words we try to gloss over death and dying, and try to turn our heads and pretend it doesn't exist. Someone once said the only reason ~~many~~ many people go to a funeral home is to have the satisfaction of looking upon the ~~remain~~ dead body of another person and sigh, "Thank God it's him and not me." But we need to face death squarely and know that it is a reality, and that it will be an eventuality for all of us someday. Thus today we are going to look at "Jesus Christ As: The Lord Of Rest." In our scripture for this morning we read from the book of Hebrews, and the author is pointing to the term rest. He uses this term in several ways. He uses it

first as the Peace of God. As a rest that is relaxing and restful which only God can give. Then he uses it as the Sabbath rest and how God rested after His creation and how man is to follow suit in his life. And the third type of rest he uses is the rest to come in the promised land. But interwoven into all of this is the underlying thought and purpose, to set forth that ~~for the believer~~ there is <sup>A</sup> ~~xxxxxxxxxx~~ perfect rest to come for each believer. This is the rest that is gained by faith. This is all summed up in the 9th verse of the 4th chapter of Hebrews where the author writes, "There remaineth therefore a rest for the people of God." This rest is the final rest of the soul in heaven with the Lord after physical death. Now if you notice, the author of Hebrews points back to the OT to make his point. He points in particular to Joshua who was and is a type of Christ for us to look at.

So let us look at the 11th chapter of Joshua to see this point brought out.

We are not going to read all of this chapter but briefly it contains a history of all of the surrounding kings and lands which Joshua and the people of Israel conquered. So beginning at the 16th verse we read; (vss 16-22). And then in the 23rd verse we read, "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

~~This is the same thing as saying~~ This verse is saying the same things the author of Hebrews is saying, but in a different way which we can analyze concerning Jesus Christ As Lord Of Rest.

First we read that "Joshua took the whole land according to all that the Lord said unto Moses;" Now what does this mean. Well first of all we need to realize that Moses had been instructed to lead the people through the wilderness, and because of his wilful disobedience he was told that he could only take them to the river Jordan's edge and that Joshua would take over and lead them to the promised land. We will come to the part of the Promised land in a little while, and for now let us look at what God said was to happen. He told Moses that they were going to come to a place flowing with milk and honey. Would this be a



place of slave labor and hardship? No, for God was giving them a type of rest from all of the hardships and dangers they had endured first in Egypt as slaves, and then as strangers and sojourners in the wilderness. Thus they had now come to a place where for a while they could have some ease. A place where they could rest from their labors. Now this could very easily be considered as a parallel to the Sabbath rest, they were to observe each 7th day. It was at this point that all labors ceased and everything was to come to a standstill. I have been told by many people who <sup>HAVE</sup> made a visit to the Holy land that when the Sabbath arrives, everything stops. There are no restaurants or businesses open. The taxis and public transportation ceases. For a tourist and visitor it means a day spent in the lobby or the room of the hotel.

And here we can also see the analogy between life and death.

(Illustration elderly minister & whitening fast)

This is the way God wants His people to look at death. The death of a believer should be compared to the Sabbath rest. As a time when all labor ceases and all earthly work is over. As a time when there is no uncompleted labor, for the one who has passed from this world has completed that which God wanted done and any further work must be carried on by others.

And then we read in this verse, "And Joshua gave it for an inheritance unto Israel according to their divisions ~~and~~ by their tribes." The inheritance for the people of Israel was the promised land. It was to this end that they had wandered, had suffered, had died in the wilderness, and had now finished fighting for. Inheritance for them was a legacy worked, bought and paid for by the blood, sweat, and tears, and sacrifice of others so they could live in this land. It was an inheritance that they received at great cost to others. This is what the rest for the believer is. It is an inheritance given by the blood, sweat, and tears of Jesus Christ.

(Illustration of "death ends it all", preacher and unbeliever).

This is the inheritance we have, that we shall be with the Lord in glory. There are many promises given by God through Christ of the joy of the rest we can have and one is from Jesus to Martha when Jesus raised Lazarus from the dead He said,

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

This to me is the complete inheritance from God, and all of the treasure we need to carry us through this life.

The last thing we read in this verse from Joshua is, "And the land rested from war." This of course would mean peace. Peace and tranquility is what everyone seeks and wants. The disciples with Jesus wanted it very badly when the sea threatened to sink their boat. Jesus said to the wind and the waves, "Peace be still." And what does anyone want in ~~his~~ their life after the turmoils and the winds and waves beating against their very souls? Peace, peace is what we all want. This is what the people of Israel enjoyed after all of the wars Joshua led them through, and this is what is given by God through Christ at the end of this life to believers.

(Illustration of blind girl, her cure, and her good looking Father)

This is the joy that should be ours, that one day we shall be able to look into the face of our Lord. When we shall see Christ, and we certainly will know Him as the Lord of Rest. It is something to look forward to. It is something we should be able to anticipate, and we can if we know Him and He is our Saviour. I was talking to a woman in her 80's just recently concerning death. She told me with one of the most glorious smiles I have ever seen, that she can't wait to go to be with the Lord. She said she is looking forward to it like she has looked forward to going on earthly excursions. This is what we should all know and feel.

For me all of this is summed up in the 14th chapter of John which I use and read at every funeral. Jesus said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is why Jesus Christ was and is anything. That we have life everlasting. Jesus Christ is indeed, The Lord Of Rest.



"Jesus Christ As: Lion"

Rev 5:5, Gen 49:9-10

Bt 1 the lions of the trib of Jud, the root of David

Convers pertain 2 diff nationalities & behav patts  
Hard head Dutch, Stubb Krauts, Tite fist Scotch etc.  
Scf at illus point, Jud 1st individ, then tribe  
Jud/Tamar=incest relation=Perez & Zerah & Dav direct  
descendant of Perez=Ik 3:34-35

This ppoints 2 Js as descend from tribe Judah  
Judah singular=individ, vs 2, 3, Tribe=vs 4 onward  
This hist follo Josh deth, & Jud follo behav patt  
49 chap Gen. vs 8, Jacob bless Jud, EXEGETE

Tribs Jud, Benj loyal hse Dav wen 10 brok away 922BC  
Rom Emp 63BC Jud=Judea (After Solo)

Mess 2 cum Hse Dav=Isa, Mary say & find in Genealogy  
Xp fulfil vs 10a

EXEGETE=Shiloh=peace, Js Pr Peace, govt & peac no end  
this proph 2nd cum Js Xp & still 2 cum

Rev 5:5=Lion of tribe of Judah

Lion=power, strength, mite, voice of G, & Peace

Jud=royal tribe & sign royalty=Lion

Js Xp as Lion no thret 2 Blievers

Symbolism Lion=gentle, mild or fierce, threatening

Xp as Lion is 1 who cum & rule with peace & power

(Illus Appealing Christ)

Xp will appear in sts 4 all 2 C wen return

But need 2B harts & livs Blievers

& must espec B in Ch, it here we lern Him & get 2  
know

It here we need underst He many things, & not least is  
Lion sent by G 2 rul & rein & bring peac 2 all who  
wu follo Him & know Him.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Lenten Service March 30, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director

Robin Knauer - Acolyte

ORDER OF WORSHIP - 7:30 P.M.

Prelude: "How Sweet the Name of Jesus Sounds" Willan

\*Processional Hymn No. 18 Pg 10 (Old Favorites)

"Pass Me Not O Gentle Saviour"

\*Ascription - Choral Amen

\*Invocation

Scripture: Judges 1:1-11

Offering

Offertory "When I survey the Wondrous Cross"

Improvisation

Evening Prayers and Choral Response

Anthem: "Amazing Grace" Gus Gour, Trombone;

Jack Chiprean, Trumpet; Rol Thompson, Saxophone

Sermon: "JESUS CHRIST AS: LION"

\*Hymn No. 10 Pg. 5 (Old Favorites) "God Will Take Care

of You"

\*Benediction and Threefold Amen

\*Postlude "Immortal Love" Clark

----- \*Congregation Standing -----

William Ohl, Youth Director will greet the Congregation  
at the door this evening.

PALM SUNDAY 11:00

Hospitalized: Mrs. Grace Charlton, Jennifer Sybert, OUT

Mr. Paul Ritter, OUT

ORIN CAMPBELL - DEATH - FUNERAL FRI - 1:30 YOUNG.

It must be a glad occasion each time we come to God's  
house to hear His Word, to partake of His sacrament,  
to receive His blessing, and to share in the fellowship  
of other Christians. The very prospect is enough to make  
our heart leap for joy. The psalmist felt this way, and we  
should too.

Churchgoing is more than a duty. It is a foretaste of  
of the worship of the saints before the heavenly throne.

A. we shall be glad indeed to enter at last that celestial  
"house not made with hands, eternal in the heavens."

"Jesus Christ As: Lion"

Text: Rev. 5:5, Behold the Lion of the tribe of Judah, the root of David."  
Gen 49:9-10,

JUDAH IS A LIONS WHELP: FROM THE PREY MY SON, THOU ART GONE UP: HE STOOPED DOWN, HE COUCHED AS A LION, AND AS AN OLD LION; WHO SHALL ROUSE HIM UP? THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR A LAWGIVER FROM BETWEEN HIS FEET, UNTIL SHILOH COME; AND UNTO HIM SHALL BE THE GATHERING OF THE PEOPLE BE."

In a recent conversation with several people, we were discussing different nationalities and races. We may make jokes about them and find humor in the various things that are done by certain nationalities or clans, but we must draw one conclusion. That conclusion is that there are very definite and identifiable traits or patterns of behaviour to be found in each nationality. If we analyze this sincerely with no thought of being derogatory, we can see this to be true. For instance we talk about "Hard Headed Dutchmen," or "Stubborn Krauts." If we look at the people of German extraction we can very definitely see that these are traits which run through this race. (I happen to be of German extraction and therefore no one need feel I am picking on them.) We talk of the frugality or tightness of Scottish people, and if we know people of Scottish descent, we can see this definite trait. (I also happen to have a good friend who is Scotch, and he is rather tight.) But we cannot just make general statements and find they are a blanket statement which applies to the entire race. But suffice it to say that races and nationalities follow a definite pattern.

The Scripture we read this evening is a good illustration of this point. Judah was first ~~xxx~~ an individual, and then a tribe. The person of Judah is alluded to in the beginning of this chapter, vs 2. The word "His" is used, denoting an individual. Then in vs 3, the name Judah is used in a personal singular sense. But then in vs 4, we read that Judah reverts back to the tribe, and the word, "Their" denotes a plural group.

As we look at this particular Scripture we see that it is a history of what took place following the death of Joshua, and how the tribes of Judah and Simeon captured the land surrounding them including Jerusalem. Now if we are looking for behavioural patterns for certain tribes or nationalities we can see here that Judah follows in the pattern set for it in the very blessing given to the tribe's namesake, Judah the son of Jacob. Let us turn to this portion of Scrip-



ture as found in the 49th chapter of Genesis. Jacob begins his blessing of Judah in the 8th vs. At the very outset of this blessing Jacob lets it be known that Judah would be praised by his brethren because he would be the strong warrior and deliverer for them. His enemies will be overthrown and the illustration of his enemies ~~having~~ necks or throats being in his hands would signify that he would strangle them, or cut them off.

All of the other tribes would come to the point where they would do obeisance to Judah. Jacob then compares Judah with the life span of a lion. First it is a whelp, a young cub. The comparison is to a lion killing its prey and then devouring it and going away from it, vs 9b. Then the lion is pictured as <sup>vs 9c</sup> crouching down, and getting ready to spring. If you have perhaps never seen big game pictures of how lions do this, we can see the same actions in the life of an ordinary housecat. They will spy a bird outside and though the cat cannot get at the bird, he will crouch and run back and forth in simulation of <sup>vs 9d</sup> being what comes naturally to him. And then Jacob pictured Judah as an old lion vs 9d, and who would be willing to disturb him? Although a lion may grow old and even feeble, he may lose his teeth and become weak. Yet, there is still that certain strength of the animal so that he could reach out and still use his claws with strength and fury. Who is going to fool around with him just because he is old? Thus Judah the son of Jacob is blessed with the traits of a lion. But Jacob goes on in his blessing in vs 10, to signify that Judah was going to rule. He depicts something that was going to come about in the future, and some things that would come about in the very, very distant future. He predicts that the Sceptre, or the sign of kingly reign would not depart from Judah. From the tribe of Judah would come those who would continue to rule endlessly. Vs 10b, the Revised version has "nor the rulers staff from between his feet," again meaning the endless reign of the tribe of Judah.

The tribes of Judah and most of Benjamin were loyal to the House of David, when the other 10 tribes broke away, around 922 BC following the reign of Solomon. It was mostly downhill then for Judah the Southern kingdom until under the Roman Empire around 63 BC Judah's territory became Judea.

Now these things are significant if we look at it from the standpoint of God's overall plan for mankind. It was predicted and prophesied that the Messiah would come from the House of David. Isaiah spoke of this and the angel told it to Mary when she was told she was going to have a child by the Holy Spirit. We read that Joseph took Mary from Nazareth in Galilee to Bethlehem in Judea for the ~~taxation~~ census registration and how Jesus was born there. This was the birth of the Messiah, the anointed one of God was to follow in David's royal line. When we trace His genealogy we find that He was descended of David, but He also was descended of Judah from whom the Houses Of David came.

Here then was the fulfillment in Jesus Christ of the first portion of the 10th verse of this 49th chapter of Genesis. But there was more to come.

Jacob blesses his son Judah in the latter portion of this 10th vs with the words, "Until Shiloh come; and unto Him shall the gathering of the people be." This is thought by some Biblical scholars to mean the city of Shiloh and therefore they find no significance in it. But if it is used to apply to Jesus Christ then it becomes an altogether different meaning. Shiloh means "Peace", and what was one of the predictions ~~about~~ about Jesus? "The Prince of Peace. Of the increase of His Government and peace there shall be no end, upon the throne of David." He would be the Prince of Peace.

But this particular prophecy has to do with the coming of Christ when He will rule upon the earth in the millenium of peace. This is still to come and will only be fulfilled at His second coming.

In the 5th chapter of the book of Revelation, the 5th vs we read of Jesus as being, "The lion of the tribe of Judah, the root of David." This would show Him forth as the one who would wield the sceptre for all time as the one spoken of by Jacob in the blessing of his son Judah.

We can perhaps see this more fully when we realize that a lion symbolizes power, strength, might, the voice of God and Peace. Judah was the royal tribe, and a sign of royalty was the lion. So it is significant that we come to know that Jesus Christ was the Lion spoken of by Jacob.



But we need to know that Jesus Christ As The Lion, poses no real threat to those who follow after Him. A part of the symbolism of the lion is that ~~usually~~ this animal can be gentle and mild as well as fierce and threatening. But Christ as the Lion is the one who will come and rule the world with peace and power.

(Illustration of "The Appealing Christ")

Christ will appear in the streets for all to see when He returns. But He needs to be in the hearts and lives of believers. And He needs to be most especially in the Church. It is here that we should learn of Him, and get to know Him. It is here that we need to understand that He is many things and not least among them is that He is the Lion of God sent to rule and reign and bring peace ~~on~~ ~~earth~~ to all who would know Him and follow Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Palm Sunday April 3, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Helen Hilliard, David Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "All Glory, Laud and Honor" J.S. Bach  
\*Processional Hymn No. 135 "All glory, laud, and honor"  
\*Scripture - Choral Amen

\*Exhortation

\*Confession (In Unison) "O Lord, whose way is perfect,  
help us, we pray thee, always to trust in thy goodness;  
that, walking with thee and following thee in all  
simplicity, we may possess quiet and contented minds,  
and may cast all our care upon thee, for thy carest for  
us; for the sake of Jesus Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Matthew 21: 1-17

Hymn No. 133 "Ride on! ride on in majesty!"

\*Affirmation of our Faith (Apostels's Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Hark! A Voice Saith, All are Mortal" Bach

Anthem: "Open The Gates of The Temple" Knapp

Sermon: "JESUS CHRIST AS: SON OF DAVID"

Prayer and Lord's Prayer

Hymn No. 136 "Hosanna, Loud Hosanna"

Benediction and Three Fold Amen

Organ Postlude: "The Palms"

Faur'e

The Palms have been placed on the Altar in memory of  
Mr. & Mrs. John J. Sweeney by the Alvin Tait Family.  
You are welcome to have them after the Service -  
The Ushers will pass them out.

Serving as Ushers today are: \*Allen Botacchi,  
John Redman, Bob Knauer, Dan Bosko and Charles Penar.  
Mr. & Mrs. Harry Davis will greet the Congregation  
at the door today.

Nursery will be provided today by Mrs. Dru Ransel,  
Mrs. Doris Zavacky and Lori Zavacky.

> Hospitalized: Jim Maloney - Allegheny General Hosp.

Mrs. Grace Charlton, Mrs. Granville Cooper. *GAIL MITTICA*

Rev. & Mrs. Granville Cooper are celebrating their  
59 th Wedding Anniversary today.

George MacKinney would like to thank the Congregation  
for cards, prayers and flowers during his stay in  
the hospital.

We welcome the following persons into our Church  
Fellowship today.

By Confirmation: Jeff Campbell Patricia McWilliams  
Brenda Marburger David Snyder  
Marcia McBride Ricky Vinroe

Letter of Transfer: Mr. & Mrs. Donald Gray

Profession of Faith: Mr. Kenneth Hoover

Debra J. Nagy

JoAnn Nagy

We wish to thank the Women's Fellowship for the  
flowers for the Confirmands today.

We wish to express our sincere sympathy to the family  
and friends of Mr. Orrin Campbell and Mr. Leo Baldauf  
who both passed away this week.

Mon. - 7:30 P.M. - Women's Mary Prugh Circle meeting.

Wed. - 7:30 P.M. - Lenten Service - Council meeting  
will follow the Service. *ALL SHOULD ATTEND*

Thurs. - The Newsletter will be published - please have  
all material in by Wed.

> Thurs. - 7:30 - Maundy Thurs. - Holy Communion - there  
will be Nursery for this evening (Thurs.)

> A social hour will follow in the Undercroft after the  
Service for both old and new members on Thursday.

> Fri. - 7:30 - Holy Communion on Good Friday. There  
will be no communion on Easter. *RECEPTION AFTER  
NO ADMINISTRATION OF OFFERING*

> Tonight - 7:00 P.M. - Kay Morris will have a Recital  
at St. Peter's Episcopal Church, 218 E. Jefferson St.

WELCOME VISITORS: - *LAST LILY SAME*  
*6.75 (REG & 76)*



"Jesus Christ As: Son Of David"

Text: Mt. 21:9, Scripture: Mt. 21:1-17

Familiarity 2 Palm Sun story

Thus: compare 2 hypothet illus Butler,  
political figure etc.

Realt: thoz 4 & thoz against=party,tv,  
newspaper etc.

This in Jeru; 2½ mill, rode donkey=peace  
Salutations=vs 9, vocal & wat they did=  
vs 8=comp 2 Jehu, 2 Ki 9:13, on stairs  
acclaim Js as King, S of Dav=peace  
vs 9B, C, Blessed=Jud Macca, Temp cleans  
take from Antioucus Epiphanes=Hannkkah  
palm branch, Ps 118:25, 26

Save now=HOSANNA

Mixed multitud, Pro & Con=Good Friday

Easy stand yell in crowd, hard stand alon  
(Illus: General, Frederick Great)

Js ride our harts 2day, Ask group Blong 2

No want for or agains: Want us with Him

Need cut from crowd just draw near,  
as near as comf 2 cum, & no giv over 2

Him completely, & 2 His cause

Tomorro shop, office, mill, no stand & curs  
insted stand 4th bold, courag, THIS THE XP  
SON OF LIV G, MY SAV & KING. I HIS & HE  
MINE, BLESS B HE WHO CUM NAM OF LORD.  
HOSANNA IN HIGHEST.

"Jesus Christ As: Son Of David"

Text: Matthew 21:9,

"AND THE MULTITUDES THAT WENT BEFORE, AND THAT FOLLOWED, CRIED, SAYING, HOSANNA TO THE SON OF DAVID! BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD! HOSANNA IN THE HIGHEST."

Scripture: Matthew 21:1-17

I am sure that almost all of us know the story of Palm Sunday. We have heard the Scripture many times, and perhaps we have heard it preached about many times as well. It is very difficult I am sure to think of something such as this story because we are looking at it from the context of a time and age far removed from us. But just suppose we could put it into our day and age. Would we see it in a different fashion or manner.

Just suppose for instance that a political figure began to gain prominence in our country. Let us say that this man came from a very obscure beginning. Little was known about him, and little heard from him until he reached the age where he almost was too old for the Junior Chamber of Commerce, and almost too young for the Senior Chamber of Commerce. But suddenly he here was in the spotlight. He was not only attracting much attention by what he says, but also by what he does. To say the least, he is unorthodox.

And suppose that an occasion has arisen where most of the populace of Butler County are in attendance within the city. The streets are packed with people. And suddenly at Howard Johnsons on North Main Street an old 1948 Volkswagen convertible starts down the street. Seated in the open car on the ~~back~~ top of the back seat, is this up and coming political figure. In front of the car we see a group of motley rag tag people leading the way. Following the car is a group of equally rag tag people. As the procession slowly winds its way up Main Street, we can see the mixed reactions of the crowd. There are those who are questioning others, wanting to know who this fellow is. There are those who recognize him from the pictures printed in the Butler Eagle. And as the procession winds its way up the street, waves of shouting and cheering can be heard. The noise breaks forth in wave after wave acclaiming this personage as the one to solve the problems of city and county.

But suppose that this man were to ride up to the Courthouse and stop the car, and alight and ~~go into the car~~ mount the Courthouse steps and enter the building.



Suppose very shortly we see some County officials being evicted from the building and angrily being shoved or pushed outside. And then following this, the man comes out of the building gets into the car and drives off.

In this context perhaps we could understand the Triumphal entry of Jesus Christ. We would be able to understand where we stood if we were a part of that crowd. Our reaction to him would be <sup>probably</sup> based on the fact of whether he was a Republican or a Democrat, and whichever side we were on. <sup>The</sup> ~~Our~~ support or rejection of him would be determined by many others after considering what had been written or said about him in the newspaper or on television. But one thing is certain, and that is, the majority of people would either be for or against him. There would be very few who would say, "Well I don't know." Most certainly the County officials would have no love for him, and this would cement their desire to have him removed from the political scene as soon as possible.

Now this is exactly what took place in Jerusalem when Jesus Christ rode through <sup>amid a throng of probably 2½ million people in Jerusalem at that point.</sup> the streets on a lowly donkey. <sup>^</sup> What really stands out more than anything else is the salutations given to Him as He passed through this multitude.

We see this in the 9th verse, "And the multitudes that went before, and that followed, cried, Hosanna to the son of David." They not only showed this vocally, but they showed it in what they did. We read in the 8th verse that they spread their garments in the way. This is what had been done when Jehu ~~became~~ was anointed as king of Israel as recorded in 2 Kings 9:13, where we read that they spread their garments on the stairs for him to tread on. At this point they are acclaiming Jesus as King by spreading their garments before Him, and by calling Him the Son of David. They are seeing His entry on a donkey as being the entrance of a King in Peace, or to bring Peace, but more importantly they are seeing Him as the one to succeed to David's throne.

But many of these people are seeing a deliverer from their enemies and this is what they were shouting, "Blessed is He that cometh in the name of the Lord; Hosanna in the highest." Hosanna means, "Save now." And the term "Blessed is He that cometh in the name of the Lord," is from another time in Jewish history where ~~Simon~~ <sup>JUDAS</sup> Maccabeus recaptured the Temple from Antiochus Epiphanes and his army

and cleansed the Temple from the desecration it had been given over to. ~~This~~  
The celebration of this cleansing became the celebration of Hannukkah, and during this festival palm ~~branches~~ branches are used, and a portion of the 118th Psalm is recited, the 25th & 26th verses which read, "Save now, I beseech thee, O Lord; O Lord, I beseech thee send now prosperity. Blessed be he that cometh in the name of the Lord." This could read instead of "Save now," Hosanna. So we see that Jesus was ~~seen~~ being hailed as a King, as a deliverer, and as a Saviour. But one thing is certain in all of this, and that is the fact that many who were for Him turned against Him in a few short days. We see from this that it is easy to stand in the midst of a shouting mob and give vocal support when everyone is doing it. But it becomes a different matter to stand alone.

(Illustration of Frederick the Great, and one of his generals disapproving of the ridicule of Christ taking place)

My friends, Jesus is riding into our lives this very day. He is asking us which group we belong to. He doesn't just want us to be against Him, nor does He want us to be <sup>merely</sup> for Him. He wants us with Him. We need to cut ourselves off from the crowd that just draws near to Christ, just as near as it is comfortable to come without being given over to Him and His cause completely. He wants us to stand forth boldly and courageously and say, "This is the Christ, the Son of the Living God, my Saviour and my King. We are His and He is ours. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Preparatory Service April 6, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Jeff Campbell, - Acolyte

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ORDER OF WORSHIP - 7:30 P.M.  
PREPARATORY SERVICE  
Prelude "O Come and Mourn With Me"  
\*Processional Hymn No. 5 - Pg. 3 "Church In The Wildwood"  
(Old Favorites)

\*Ascription - Choral Amen  
\*Invocation  
Scripture Luke 9: 51-56  
Offering

Offertory "According To Thy Gracious Word"  
Responsive Reading #27 Page 578  
Anthem "There is a Green Hill Far Away"  
sung by the Chancel Choir

Sermon "JESUS CHRIST AS: LORD OF PREPARATION"  
Call to Preparation

\*Prayers of Confession:

Pastor: O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?

People: He who walks blamelessly, and does what is right, and speaks truth from his heart.

Pastor: Who shall ascend the hill of the Lord? And who shall stand in His holy place?

People: He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully.

Pastor: What to me is the multitude of your sacrifices? says the Lord.

People: Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil.

Pastor: Hate evil, and love good, and establish justice in the gate.

All: Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.

Pastor:

Prayer: In your great mercy hear me, my Father, as I confess my many sins against you and my brothers. For all anger and self-will; for all use of my strength to beat down those who are weaker; for every unholy desire and impure thought; for the love of money which is the root of evil; for hatreds and prejudices which injure others and corrupt my soul; for little sacrifices on behalf of great causes; for placing dependence in myself rather than in you. I confess my iniquity, I am sorry for my sin. O Lord, pardon my guilt for it is great. We know that you do not desire the death of the sinner, but that the sinner turn from his way and live. Grant us your aid as we strive to turn from the unrighteous ways our feet have strayed; and set us again on the path that leads homeward to you. In the name of our Lord Jesus Christ, have mercy upon us O God, and forgive. Amen.

\*Assurance of Pardon

\*Hymn No. 9 Page 5 (Old Favorites) "There Shall Be Showers of Blessing"

\*Benediction

\*Threefold Amen

\*Postlude "Jesus, Keep Me Near The Cross" Willan

----- \*Congregation Standing -----

Mr. & Mrs. Robert Knauer will greet the Congregation and Visitors at the door tonight.

Council meeting will be right after the Service this evening.

Thursday - 7:30 (Maundy Thurs.) Holy Communion in the

Pews. A Nursery will be provided for Thursday evening.

Good Friday Service - 7:30 - Holy Communion.

Easter - There will be no Communion.

Men's Good Fri. Breakfast - YMCA - 6:00 A.M. - Ken

Weitzel and J. W. Harmon have tickets for \$1.50.

Women's - YWCA- 7:30 - Price \$1.25 - Tickets have to be made in advance.

Youth - 8:00 A.M. - Meridian U. P. Church. No charge for breakfast.

A Social Hour will follow on Maunday Thursday after the Service for old and new members of the Church.

"Jesus Christ AS: Lord Of Preparation"

Text: Lk 9:51

G. Wash=2B preped 4 war is 1 of th most efectual means  
of preserving peace.

Sum disput, but batt gd/ev rage & need prep 4 all lif

S =I Wish I wud hav dum

Js examp 4 us=Lrd Prep & scrip,

Exegete: vs 9a=cam 2 pass=ful tim G sent Son=Advent

G 4ordain=G provis 4 man, this delib & planned

Shud B receivup=trial, deliv 2 men & lift up cross

" " " =go 2 heav & bak 2G

Vss 52,53=Sams & no help=Heb/Sam enemy, no involv etc  
had known wud help

(Illus Queen Victoria & umbrella)

We do same & no ask G & then regret

Vss 54-56=Discips no underst Js & luv & Js had remind

Vs 51c=Js prep 4 wat endur,

He ask G tak from, But G will B dun

2 Pilate=2 this end I born, & 4 this caus cam in2 worl

We need lk our livs & ask?=I prep?

Am I prep 4 all events?

(Illus king & jester)

Lif shud B prep, it prep 4 etern, & also 4 all events

This serv 4 individ prep 4 L's Sup & partak worthy

Remem=Js Xp Lrd Prep & He prep self & help us prep

ourselves 2 partak Nu Cov & receiv Him all of lif.



"Jesus Christ AS: Lord Of Preparation"

Text: Luke 9:51,  
AND IT CAME TO PASS WHEN THE TIME WAS COME THAT HE SHOULD BE RECEIVED UP, HE  
STOODEFASTLY SET HIS FACE TO GO TO JERUSALEM.

Scripture: Luke 9:51-56

George Washington once said, "To be prepared for war is one of the most effectual means of preserving peace."

Now there are those who would dispute this logic and it matters not what you think of it, the thing which is borne out in this statement is a well known truth for all of life. The very living of life is a battle. All around us the battle rages between good and evil, between the world and us. We can never overcome the world if we are not prepared. This is what George Washington was saying in this axiom. He was merely stating a truth that has been proven over and over again for century upon century. We need to know that this applies to all of life and not just for military matters.

~~The~~ Among the saddest words in human history are the words, "I wish I would have done." These words reflect a lack of planning and preparation and this is what life is all about.

Jesus always should be our example for how we live our lives. We need to look to Him and to God's Word for the guidance we need to live each day. Our Scripture for this evening is a good example of Jesus Christ AS: Lord Of Preparation." In particular I would like for us to share together the 51st verse of this 9th chapter of Luke.

First we read, "And it came to pass, when the time was come that He should be received up." Now this is making reference to two things. But before we look at them, we need to see something else involved in this portion of Scripture. Notice what it says, "And it came to pass, when the time was come." Doesn't that have a familiar ring to it? It should, because a few short days ago we were celebrating, "In the fulness of time, God sent forth His Son," or the coming of the Christchild. This lets us know that what we are going to read about was in God's plan, or God's timetable. Therefore, it was something that fore-ordained, or pre-arranged by God.

And so the very first thing we need to note is that this was in God's provision

or plan for mankind. This is not just co-incidence, or happenstance. This is deliberate and planned.

So when we know this then we ask, "what was to happen?" And here there are two things involved. The first is that He, meaning Jesus, "Should be received up." Now for Jesus to be received up could and does mean two very definite and distinct things. First, He was to be received up before men. He was to be delivered into the hands of men to be ~~xxxxxxxxxxxx~~ placed on trial. After the trial He was to be received up on a cross, and lifted up before all mankind. This is the first <sup>point</sup> ~~part~~ <sup>portion of the verse.</sup> of this ~~verse~~. The second point of this portion was that He was at the point where He would go back to God. That He would be received back into Heaven. But in both or all of this is to be seen the pre-ordained will of God. This is not just the whim of Jesus Christ, nor of the Gospel writer. This is to be seen very plainly and vividly when we study the life of Jesus Christ. So this means then that the Lord God Almighty had made this Preparation for the redemption of mankind through Christ.

But then we need to look at the latter part of this verse and ~~xxxxxxxtranspired~~  
~~xxxxxxxHe ready, xxxxxxxsteadfastly xxxxxx His face xxxxxx to Jerusalem, xxxxxxx this gives~~  
~~xxxxxxx~~ we see something about Jesus I would like to come back to just a little later.

When we move on into the 52nd and the 53rd verses we see that Jesus was rejected by the Samaritans. There is nothing abnormal about this because the Israelites and the Samaritans were bitter enemies. A really devout and ~~staid~~ orthodox Jew would not <sup>pass through</sup> ~~xxxxxxx~~ on the way to Jerusalem, ~~xxxxxxx~~ Samaria, but would take a roundabout route through Perea. But we read that they would not receive Him because ~~ix~~ His face was set to go to Jerusalem. Whatever the reason, whether they knew He was just passing through or that they did not want to have the authorities accuse them of harboring Him, we do not know. But one thing we do know and that is the people were not prepared for Him. Had they really known who He was and what His mission through their land on the way to Jerusalem was all about, we can feel certain their treatment of Him would have been different.  
(Illustration Queen Victoria, umbrella, and "If I had only known").



But you see this is the old and familiar story. We act the way we feel we should act and then we bemoan the fact that we had the opportunity to do otherwise and did not do it. If we would instead, do nothing without consulting God for guidance, and make the moves He directs us to make, we would not be regretting making wrong choices and decisions.

This is a lesson for us to be prepared for the unexpected to come into our lives and to know that God will direct us if we totally lean and depend upon Him.

This is the lesson of letting the Lord Jesus be Lord of Preparation for us.

But we see from this incident the disciples were not completely prepared for who and what Jesus was. The only thing they could think about was to destroy these people and let them feel the wrath of God. They were not prepared to offer them the love of Jesus Christ as the one who came to minister to all people regardless of who or what they were. They were not living up to the teaching and ministry Jesus Christ had shared with them these past three years. Jesus Himself has to remind them that His complete mission was to save ~~the~~ people not destroy them. He had said on another occasion and perhaps they had neither heard it or had completely forgotten the incident, "I have come to seek and to save that which is lost." At this point they were not willing to accept this as including the hated and despised Samaritans.

But coming back to the latter part of the 51st verse we read, "He steadfastly set His face to go to Jerusalem." We can only understand and imply one thing from this, and that is Jesus was prepared for what He had to face and endure. We know that ~~at His trial~~ in the garden He prayed that if it was God's will that He might be delivered from the cup He had to endure. But His prayer was that whatever was God's will, that it be done. And at His trial when He was actually going through with this horrible ordeal, He told Pilate, "To this end was I born, and for this cause came I into the world." He was prepared even though He would have wanted to forgo this if God told Him so.

And so we need to look at our lives and ask if we can also say we are prepared. Are we prepared for any and all eventualities which may come to us? There is an illustration I use quite often at funeral services to bring this point out.

You may have heard me use it, and perhaps you haven't. But in any event it  
be's repeating.

(Illustration of king and jester)

This life should be for each of us a time of preparation. We need to understand that we live here, only in preparation for eternity. But we also need to be in preparation for individual events in our lives as well. Thus, we observe this service as the preparation to come to the Lord's table tomorrow or Good Friday, or both. We look inwardly and ask that God will set our hearts aright that we may come and partake worthily. Let us then remember that Jesus Christ is Lord of Preparation in that He prepared Himself and He helps us to prepare ourselves to partake of His New Covenant and to receive Him in all of life.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Maundy Thursday April 7, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Lori Zavacky - Acolyte

ORDER OF WORSHIP - HOLY COMMUNION

Prelude: "Let All Mortal Flesh Keep Silence" Warner  
\*Processional Hymn No. 158 "When I survey the wondrous  
cross"

\*Ascription - Choral Amen

\*Invocation

Scripture John 18: 28, 19: 15

Evening Prayer and Choral Response

Offering

Offertory Anthem: "Go to Dark Gethsemane" Swift  
Anthem: "Father Almighty" Cesar Franch

Von Maloney and the Chancel Choir

Sermon: "JESUS CHRIST AS: LORD OF TRIAL"

Communion Hymn 145 "'Tis midnight; and on Olive's brow"

\*Communion Service Page 32

Exhortation - Confession - Absolution

Eucharistic Prayer

Seraphic Hymn

The Institution - Choral Amen

Agnus Dei

Holy Communion

\*Prayer of Thanksgiving - Doxology

\*Hymn of Dedication No. 36 Pg. 20 (Old Favorites)  
"In the Garden"

\*Benediction

\*Threefold Amen

\*Postlude "Christ, Thou Lamb of God" Dupre

----- \*Congregation Standing -----

The Elders and Deacons will serve Communion and will  
also serve as Ushers.

Deacon and Mrs. Richard Mangel will greet the Congregation  
and Friends at the door tonight.

ND FRIDAY SERVICE - 7:30 P.M. - Holy Communion (Pew)

You are invited to the Undercroft for Fellowship Hour  
with our New Members as our Honor Guests. The  
Congregation and all those worshipping with us this  
evening. The Reception is sponsored by the Women's  
Fellowship.

We invite all Christians, regardless of denomination  
to partake of the Lord's supper with us. Please  
fill out a Communion card (found in the pews) so that  
our Church's records will be accurate. If visitors  
desire to receive credit at their home church, put  
the name and address of either your Pastor or your  
Church on the back of the card and it will be  
forwarded.

There is Nursery this evening provided by Tom and Judy  
Massart.

Prayer: Dear Heavenly Father, Easter brings to mind  
the tenderest and most meaningful associations of  
the year. It is a time for quiet reflection. Let  
us think of our dear ones who have gone on but who  
have not left us, whom we will meet again, And let  
us think of Jesus, who tells us about the immortality  
of life. We thank Thee for all the thoughts which  
Easter evokes. How grateful we are for the faith  
taught us by Jesus Christ our Lord, that because He  
lives, we shall live also, and that someday, somewhere,  
somehow, we shall meet our loved ones again and know  
them and love them and never be separated from them  
anymore. This is the faith of Easter Day, bind it  
closely and securely to our hearts and thereby bring  
us comfort and peace and joy in the knowledge that  
life triumphs over death. Through Jesus Christ our  
Lord. Amen.

"Jesus Christ As: Lord Of Trial"

Text: Jn 18:28a

Our thots about trials

Not so Js Xp, arrest gard, no rites, no lawyer

Bound, take 2 Hi Pr Caiaph, rush Bcuz Passo approach

Js sk=R U Mess? Son Liv G?

Say NO, cud go free; YES, had 2 die

Script & Text: Js made choic set face 2 Jeru, & Cross  
Js Xp Lrd Trial: if wise guy, fake thoz kill him,

insted, took abuse, endur 4 us; we prob cud not do same

Explain: Why Js sent Cai 2 Pilat? No execut, but cud,

Stephen examp.

Jews wud had 2 stone & accus must throw 1st

Wud Caia? No, had imag 2 fulf; must keep gud will all  
Blackmail of Pilat, No king but Caesar

G plan Js had 2 die, but not by Jews & had 2B crucif

Deut& & P in Galatians=Cursed ever<sup>1</sup> that hang on tr  
Js sed=& I if I B lift up wil draw all ~~man~~ un2 myself

Js Xp L Trial, He endur trial, conviction, deth follow

He did 4 mankind, U & me; no group, all mankind redeem

Wen realiz underst Beam L Trial 4 ea us, & can

share with Him, at His Table spred 4 us

His invit 2 all, He that cumth 2 me I wil no wise cast

Let us cum 2 His tabl & join meal bring 2 remembranc

all He did 4 us.



"Jesus Christ AS: Lord Of Trial

Text: John 18:28a,

THEN LED THEY JESUS FROM CAIAPHAS UNTO THE HALL OF JUDGEMENT."

When we think of trials, we usually ~~picture~~ picture in our minds a nice courtroom with paneled walls and nice wooden furniture. We think of two well trained lawyers to represent the two different sides. We think of a wise judge to sit on the bench and to direct the course of the trial so it remains ~~partial~~ impartial and fair to all parties concerned. We think of a jury made up of 12 men and women who will hear the evidence given and make a wise decision based upon this evidence. But all of this never was or became a part of the trial of Jesus Christ.

He was arrested in a garden where He had gone to pray. No one read Him His rights to remain silent or to have legal counsel available for Him. He was not placed in a jail to await a hearing the next day, but instead was ~~marched~~ bound, and marched off to the house of the High Priest. Now all of these things were contrary to the law of the Jews, but they had to act fast for the Feast of the Passover was approaching and this liar and blasphemer had to be destroyed. It was now or never. So it is that Jesus is standing before the High Priest of the Jews. In the Gospel of Matthew there is a slightly different account of this episode. In that story, Caiaphas asks Jesus the very pointed and loaded question, "Are you the Christ, the Son of the living God?" Jesus could have walked out of there without so much as a scratch on Him if He had wanted to. All He had to do was to say, "No, I am not the Christ, the promised one of God. I never said I was, you have the wrong man." But Jesus could not do this. He knew that He had to answer "Yes!" He could not back down because this was what He had come into the world to do.

So it is that we come to the portion of Scripture we read this evening. Jesus has made His choice. We read last night that He had set His face to go to Jerusalem, and here we read between the lines that He has set His face to go to the cross. He has made His choice and has directed that His life be directed toward the will of God.

For ~~our~~ our text this evening I would like to use the first portion of

the 28th verse of the 18th chapter of John. (Read), Then led they Jesus from Caiaphas unto the hall of judgement.

It is at this point that we must declare that Jesus Christ is the Lord of Trial. Had Jesus been a wise acre sort of fellow, He would have smirked and sneered at these people, and they would have been the first ones He would have looked up after His resurrection. He would have gone to them and said, "HA, boy did I have you people faked out. You thought that you could destroy me, but look I'm still around and I could have told you all of this and saved you from making complete fools of yourselves." But He didn't do this and we need to thank God He didn't. Instead, He took what abuse they heaped upon Him in humility and contrition as though He actually deserved it. Which is something we would find very difficult, if not impossible to do.

Jesus was in complete control of the situation and of Himself. This doesn't mean as some would imply that He merely went through the motions, not at all. He suffered actual and intense pain through all of this. His hurts and wounds were actual and were not fakes.

In order to understand the total significance of the trial and death of Jesus there are a few things we need to interpret. First we see that Jesus was sent from Caiaphas the High Priest to Pilate. Why was this done? Why didn't Caiaphas take matters into his own hand and have Jesus killed. Well, there are several reasons for this. First of all by Roman law the Jews could not carry out the death penalty. Legally, they couldn't and if the Romans would have found out they were going to execute one of their own, the Romans probably would have tried to stop them. But had they wanted to do this secretly they could have, and in all probability the Romans would have turned their heads and ignored what had taken place. A short time following the resurrection and ascension of Jesus, the Jews stoned Stephen and no one bothered them. So it could have been done if they so desired. But there were other reasons which prevented them from killing Jesus. The main one was that the method of killing Him would have been by the Jewish law of stoning. But in order to stone Him, the one who was His chief accuser would have to cast the first stone. Would the High Priest



be willing to serve in this role? Hardly. He had an image to fulfill. He is the spiritual leader of the Jews and it would not look dignified to be putting someone to death. Besides, he would be jeopardizing his career, for this fellow was well liked by many, and to take a stand against Him was simply not the wisest thing to do at this time. So what to do with Him? Let someone else do the necessary killing of Him. Make Him look like a political person bent upon the overthrow of the Roman government and it was an automatic death sentence.

So this is how Jesus was turned over to Pilate for trial. But if we read on the 19th in ~~xxxx~~ chapter, we find that a conspiracy had been set up to the extent that Pilate could not escape from having Jesus executed. This conspiracy took the form of political blackmail. When Pilate told the mob he could not kill their king, their reply was that they had no king but Caesar. Had Pilate insisted on calling Jesus a king, he would have been placing his job in jeopardy. And we know that Jesus was sentenced to be executed.

But regardless of how we look at this episode, we can see that God's plan in going to be carried out according to how He has said it would. Had the Jews killed Jesus, this would have rendered God's plan as incomplete. The death of Jesus had to be from people other than the Jews, and it had to be by crucifixion. To be ~~hung, xer~~ crucified for a Jew was much worse than stoning or in Deuteronomy any other form of death. We read in the OT, and also quoted by Paul in Galatians, "Cursed is everyone that hangeth on a tree."

Jesus told His followers this would be His end, when he said, "And I, if I be lifted up, will draw all men unto myself." He was and is the Lord Of Trial. He endured the trial and the subsequent conviction and death which resulted from it, for all mankind. It was the sin of mankind that put Him on that cross and we cannot say that any one person or group did it. It was all mankind including us, because all mankind needed to be redeemed from death, which is the curse for sin.

When we realize all of this, we understand that He became the Lord of Trial for each of us, and because of His shed blood and broken body, we can share with

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

GOOD FRIDAY April 8, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Bobby Shakely - Acolyte

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ORDER OF WORSHIP - HOLY COMMUNION - 7:30 P.M.  
Prelude: "O Sacred Head" by Walther, Buxtehude and  
Kirnberger

\*Processional Hymn 161 "Beneath the cross of Jesus"

\*Ascription - Choral Amen

\*Invocation

Scripture: John 19: 16-30

Evening Prayer and Choral Response

Offering

Offertory Anthem: "O Sacred Head" Hassler  
Chancel Choir and Roland Thompson - Saxophone

Anthem: "God So Loved the World" Stainer

Sung by Chancel Choir

Sermon: "JESUS CHRIST AS: LORD OF EXECUTION"

Communion Hymn No. 462 "Jesus, keep me near the cross"

\*Communion Service - Page 32

Exhortation - Confession - Absolution

Eucharistic Prayer

Seraphic Hymn

The Institution - Choral Amen

Agnus

The Holy Communion

\*Prayer of Thanksgiving - DOxology

\*Hymn of Dedication No. 27 Page 15 (Old Favorites)  
"The Old Rugged Cross"

\*Benediction

\*Threefold Amen

Depart in Silence "It is Finished"

----- \*Congregation Standing -----

The Elders and Deacons will serve Communion and will  
also serve as Ushers.

. & Mrs. Charles Penar will greet the Congregation  
and Visitors at the door this evening.

We invite all Christians, regardless of denomination  
to partake of the Lord's Supper with us. Please  
fill out a Communion card so that our Church's  
records will be accurate.

If Visitors desire to receive credit at their home  
Church, put the name and address of either your  
Pastor, or your Church on the back of the card  
and it will be forwarded.

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One wonders why a day that memorializes torture,  
pain and death should be called Good Friday. The  
answer, of course, is that the Greatest values of  
life do not come out of the fortuitous and the easy,  
but out of the hard and the difficult. Christianity  
is no sweetly textured faith by which its adherents  
are carried to the skies on flowery beds of ease.  
It is a rigorous faith, the essence of which is found  
through self-denial and sacrifice.

And those who meet its challenges will find that  
Good Friday is good indeed, because behind this  
inscrutable universe, filled as it is with hardship  
and suffering, there is a good God, One who cares,  
One who loves everyone of us. The basis of the  
great message of Good Friday is this: "God so loved  
the world, that he gave his only begotten Son, that  
whosoever believeth in him should not perish, but  
have everlasting life."

This is perhaps one of the few greatest truths in  
the whole world. Despite all of the suffering,  
struggle, disappointment and sorrow in life, there is  
a God who cares, who understands. He esteems us so  
highly that He gives us freedom, and in this freedom  
we often hurt ourselves. But then He picks us up  
and lovingly supports us in our pain and struggle.



"Jesus Christ As: Lord Of Execution"

Text: Jn 19:16

Gd Fri end lent, blak & blek

We kno end story & Good, event shud thril harts all

Yet not so, peop no commemor as 1nce did

W play dwn Bcuz disturb peop, & dmand chang in us

Js brot early AM 2 Pilat & he Blakmail cruci Js

Js scourge: explain,

follo this Js soldier barrac, mosk, thorns etc.

Think art concep neat, clean, towel drape etc.

NOT SO: naked, flies, gnats, limp & 9 to 3,

most peop die 2, 3 day, maybe week or 2, but Js quik

no sissy, it Bcuz beat, weak no sleep, exhaust, heat &

dehydra

(Illus S. America man)

this prove Js no weakling, sissy

But again no had go thru with, cud say no & avoid

did willing, & L of Execu, He master it, not vice/vers

"I hav powr 2 lay dwn lif, & pwr 2 tak up again"

Crucifix demonstrate this

Wat duz mean? Wat shud mean?

(Illus man unable 2 close hands)

Js Xp nev bin abl clos hand sinc crucifix

Ope & extend 2 all who cum 2 Him

Stretch 4th luv 2 needy world, extend invit join Tabl

Ask join Him victory which comemor this Sacra

Let us cum 2 His Tabl & do this Remem of Him

"Jesus Christ AS: Lord Of Execution"

Text John 19:16,  
THEN DELIVERED HE HIM THEREFORE, UNTO THEM TO BE CRUCIFIED. AND THEY TOOK JESUS,  
AND LED HIM AWAY.

Scripture: John 19:16-20

Tonight we draw our lenten services to a close. Each service we have looked at Jesus Christ as being depicted as a name or a title. Tonight we look at Him as The Lord of Execution. This doesn't mean that He was an executioner. It means quite the contrary. It means that He even though He was the one executed was complete Lord over it. Today we commemorate one of the blackest and bleakest days in the history of mankind. It can only be called Good Friday because we know the end of the story. But the events which transpired on this day are the events which should thrill the heart of any and all people. Yet, this is not so. When you think of what God did for us, Good Friday should be a day we remember each day of our lives.

We have a tendency to play down many of these events because it disturbs some people to hear about it. But the real disturbance is that it was not a pretty picture to portray and because of this it is a picture that paints for us the sacrifice made for us, and it demands from us a reversal of what our lives are. Let us look at some of the events of this day. Jesus was brought before Pilate early in the morning. We may think that because our judges do not open court until 10:00 or after that Pilate held such a court. This isn't so. It is probably more correct that Jesus was brought before him around 6:00 or 7:00 A.M.

A trial was held before Pilate on that morning and although Pilate did not want to accede to the wishes of the crowd, he was blackmailed into releasing Jesus to be crucified. The people used the cry that they had no other king but Caesar and that anyone who set himself up as a king deserved to die. This was logic Pilate could not refute and so he agreed to release a ~~xxx~~ known criminal to show the mercy of Roman law in granting amnesty once a year to anyone they felt should have it, but that another one had to take that criminals place. Thus Barrabbas is released and Jesus is sentenced to death.

But before Pilate has him released for crucifixion he has Him scourged. Now you may have been taught or told that this was just a whipping, but this isn't true.



Scourging as done by the Romans was as brutal as crucifixion. Many times a criminal died while being scourged. ~~xxxxx~~ The whip that was used was made of a lead handle covered with leather. This same lead, leather covered handle would have been the one they beat Jesus on the head with when they mocked Him as a king. The whip was made up of usually 12 straps of leather fastened to this handle. Each strap had a piece of lead embedded in the end. It was sharp and much like the talon or claw of an eagle. The person to be scourged was tied to a post with his back bared. The whipping began and proceeded until the victim had been thoroughly beaten. We may think that all it involved was a few lashes and inflicted several red welts. But the person doing the whipping would hit the ~~lashes~~ straps on the person's back and then pull it back sharply. Thus the pieces of lead would dig into the back and when pulled back would pull out pieces of skin. Following the scourging the back of the victim would be reduced to ribbons of bleeding flesh.

Following this beating Jesus was taken to the barracks of the soldiers where He was given a crown of thorns which pierced His head and made it bleed, and He was given a purple robe of royalty and made fun of. All the while they were smacking Him on the head and in the face and spitting at Him. Then He was ready to be crucified.

Here again we see the complete degradation a person thus killed endured. We see artists drawings which depict this a merely a nice neat form of Jesus with no evident marks on Him, hanging rather limply on a cross, with a towel draped around His waist. Not so. He was stripped completely naked and nailed in such a way that His body would sag and pull against the nails. He was exposed to the elements of the hot sun, and the flies and gnats sitting on his bleeding body, and being unable to drive them off. Some people went mad under this torture. It usually took several days for a person to die this way. Sometimes someone lasted as long as 2 weeks. But it isn't a pretty picture to contemplate is it? Jesus hung there for 6 hours, from 9 in the morning until 3 in the afternoon. It wasn't because He was a weakling or a sissy. It was because

He was completely exhausted from lack of sleep, by a severe scourging, by the physical activity of carrying a heavy green piece of wood, and by the natural elements dehydrating His body.

A man in South America several years ago decided that to observe Good Friday he was going to have himself crucified. His friends nailed him on a cross and stood it upright. He was to be on the cross 3 hours and then his friends were to take him down. He lasted about 15 minutes at which point he was screaming to be taken down. His friends did so and while being unfastened lying flat on the ground he was in excruciating pain. This should prove beyond a doubt that Jesus Christ was not a sissy or a weakling. Had He been so He could not have lasted 6 hours on the cross. But you see He did not have to go through with all of this. As we pointed out last night He could have avoided all of it by simply stating that He was not the Christ, and that He was not the Son of the Living God.

But He knew that through Him God's plan had to be carried out if it was to be carried out at all and so He willingly did this and endured the cross and the agony as well as the shame that went with it. So then we must say that He was the Lord of Execution. He was the master of it, and it was not the master of Him. He once said "I have power to lay down my life, and I have power to take it up again." And He demonstrated this in the crucifixion.

Now what does all of this mean to us? What should it mean?

(Illustration of man being unable to close his hands).

Jesus Christ has never been able to close His hands since His crucifixion. He has them open and extended to all who will come to Him. They are stretched forth in love to a needy world. He extends His hands in invitation this night to join Him at His Table and to join in His victory which we can commemorate through this Sacrament. Let us come to His Table and do this in Remembrance of Him.



WHITE OAK SPRINGS U. P. CHURCH  
Connoquenessing, Pa.

GOOD FRIDAY, April 8, 1977 - 12 to 3 p.m.

\* \* \* \* \*

Minister: Our help is in the name of the Lord,  
who made heaven and earth.

People: Amen.

Minister: Surely He has borne our griefs and  
carried our sorrows,

People: Yet we esteemed Him stricken, smitten  
by God and afflicted.

Minister: But He was wounded for our transgres-  
sions, He was bruised for our iniquities,

People: Upon Him was the chastisement which  
made us whole, and with His stripes we  
are healed.

Minister: All we like sheep have gone astray;  
we have turned every one to his own way;

People: And God has laid on Him the iniquity  
of us all.

Minister: LET US PRAY.

\*The Hymn No. 198 - "When I Survey the Wondrous  
Cross"

12:05 p.m.

FIRST WORD: "Father, forgive them; for they know  
not what they do."

The Lesson: Luke 23: 20-38

The Meditation: The Rev. Paul Wilson, Connoqu.  
United Methodist Church (and Renfrew)

The Prayer

12:30 p.m.

\*The Hymn No. 195 - "In the Cross of Christ I Glory"

SECOND WORD: "Truly, I say to you, Today you will  
be with Me in Paradise."

Special Music - VOCAL TRIO: Ruth Porter, Ruth  
Andersen and Margaret Myers

The Lesson: Luke 23: 39-43

The Meditation: The Rev. James Bosworth, St. John's  
U.C. of C., Meridian and St. Paul's U.C. of C.,  
Connoquenessing

The Prayer

12:55 p.m.

\*The Hymn No. 202 "There is a Green Hill Far Away"  
THIRD WORD: "Woman, behold your son ...Behold,  
your mother!"

The Lesson: John 19: 17-27

The Meditation: The Rev. Ralph Link

Bethany United Church of Christ, Butler

The Prayer

\*The Hymn No. 199 "Alas! and Did My Savior Bleed"

1:20 p.m.

FOURTH WORD: "My God, My God, Why hast Thou  
forsaken me?"

Special Music - Mr. and Mrs. George Bauer (Vocal)

The Lesson: Matthew 27: 45-49

The Meditation: The Rev. Roger Miller, St. John's  
Lutheran Church, Connoquenessing, Pa.

The Prayer

\*The Hymn No. 376 "Jesus, Keep Me Near the Cross"

1:45 p.m.

FIFTH WORD: "I thirst."

The Lesson: John 19: 28-29

The Meditation: The Rev. Jack Fields, Harmony-  
Zellenople United Methodist Church

The Prayer

\*The Hymn No. 290 "Must Jesus Bear the Cross Alone"

2:10 p.m.

SIXTH WORD: "It is Finished."

Special Music - Mr. and Mrs. George Bauer

The Lesson: John 19: 30

The Meditation: The Rev. Clifford Wood, Director  
of L. S. Services, Rochester, Pa. Branch

The Prayer

\*The Hymn No. 190 "Beneath the Cross of Jesus"

2:35 p.m.

SEVENTH WORD: "Father, into Thy hands I commit  
My Spirit."

The Lesson: Luke 23: 44-49

Solo: Mrs. T. M. Donaldson

The Meditation: Rev. Robert E. Douglass, White  
Oak Springs U. P. Church

The Prayer

\*The Hymn No. 378 Verses 1, 2 and 4

Silent Prayer

Organ Postlude      The Benediction

Jn 19:25-27

Emotions involv Pass story: Js dutif Son  
Js ork prep 4 minis, Mary 4get He go  
" lv & do gud, then bad bros/mom cum  
2 tak hom, He mad

This caus alien & Mary torn tween 2

John Pass, (70 Mi Naz)

Tri entry, Pilate, deth scene & thots=  
Bhold this child is set 4 fall & rising  
of many in Is.; & 4 a sign which shall B  
spoken against, yea a sword shall pierc  
thru thy soul also.

Felt sword this pt, Centur let mov clo:

Js condition, TEXT, introduction

probably real meaning

But possib: slip uncon/cons & C Mary,

remem use by G, gaz tear st face C WHY

Say: lk me, I Son G, I Son Hiest, I sit thr  
Dav. Sum yet 2 cum. This 4 U & mankind

U Bhold G, not flesh/blud, I hang divest

clothes, dignit, & why? 4U, & so I hand

over son John, Bhold thy mother

Perhap hid mean, but 1 cert=Js no 4get  
import fam & parents: 3rd word embody=

Grtr luv no man than this. man lay down



Good Friday 1977  
Third Word: Woman, behold thy son!  
Behold thy mother!

John 19:25-27,

Involved in this portion of the Passion story are ~~many~~ a multitude of emotions. Jesus had been the dutiful son for some years, working as the village carpenter in Nazareth. He had supplied the family with a living, all the while preparing Himself to be ready for the call of God to minister. Mary had known of what the angel had told her that He was to be great and how He was to rule over the house of Israel forever, and that He would be called the Son of God. She knew that all of this was to take place, but perhaps she had lulled herself into the belief that all of this would transpire by degrees.

But one day Jesus had probably informed her that the time was right for Him to leave the carpentry trade and begin to minister for God. So He left Nazareth and soon reports began to filter back to His hometown that He was doing wonderful and marvelous things. But then stories began to be told of His madness and claims that He was the Son of God. There was opposition to His ministry and Mary believed that she needed to act on His behalf. So she and His brothers went to where He was preaching in a certain house and sent word that they wanted to see Him. But they went there because they believed He was insane and they were going to take Him home and care for Him.

In all probability this alienated Jesus from His family. His brothers perhaps would have no more to do with Him, and Mary in order to keep peace in her household, would neither condemn Jesus nor take sides with Him. She probably acted as though He did not exist.

But then word would have been received that the opposition had grown so great there was talk of His being killed. Perhaps Mary had heard or known that Jesus was to be in Jerusalem for the Passover, or she traveled the approximate 70 miles with the rest of her family to celebrate the Passover there. Whatever the case she was there. Because of the great stir caused by His triumphal entry, coupled with His arrest and trial before Pilate, this event was probably the focus of attention. Thus Mary probably knew many of the details and perhaps drawn by a love only a mother can have for a son, whether that son be good

or bad, she was there at the scene. In all likelihood she witnessed most of what took place and she found herself standing at a distance from that cross looking at the agony of her son. She was probably feeling the intense torment of her very soul to see her beloved tortured and abused in this manner.

As she stood near that cross keeping a silent vigil her mind must have returned to a day when she had taken the baby boy to the Temple to present Him to the Lord, and the aged man Simeon had held Him in his arms and had told her, "Behold this child is set for the fall and rising of many in Israel; and for a sign which shall be spoken against Yea a sword shall pierce through thy soul also." She was now feeling that sword piercing through her soul for here was her son branded a common criminal, and suffering the very humiliating and degrading death upon a cross. No self-respecting Jew would want to be executed this way. It was a curse upon them as quoted in OT scripture.

As the time ~~xxx~~ slowly ticked away, and the majority of the curiosity seekers and thrill seekers had dispersed and gone home, Mary and the other women along with John were probably the only ones keeping their silent vigil. The centurion standing guard, perhaps feeling a twinge of pain because he knew that one of these women was the mother of the criminal in the middle, beckoned them to come nearer and even to speak to Him.

As Jesus looked down from that cross in His tortured state of body and mind probably had difficulty seeing what was taking place around Him. His eyes were probably swollen from lack of sleep, from the buffeting He had taken from the Roman soldiers, from the torture of the bright sunlight for part of the time while hanging there, and from the salt burning and stinging His eyes from His sweat, mingled with the blood ~~xxx~~ which flowed from the wounds on His head. And as His mother and the other women, along with John moved into His view, He must have looked upon them with the old love that one has for family and friends. The torture of being crucified, and the sense of aloneness was probably overwhelming to Him and to see that ~~xxx~~ and some friends, as well as His mother had not completely deserted Him must have been some comfort to Him. But strangely enough He imparts words to them that appear to be for their comfort.



"Woman, behold thy son! Behold, thy mother! Strange that He should be concerned with His mother and a friend at a time like this. One of His last acts seems to be one of taking care of the needs of His mother. Perhaps Jesus was concerned that because Mary had seen fit to appear at His execution His brothers would not permit their mother to return to their home. He may have been thinking that the public shame of His execution coupled with the loss of dignity and pride which such an event would produce in a family could result in her being ostracized by family and friends alike.

So as the dutiful son He must have gazed at her as best He could and shown His complete love for her by handing her over to the care and keeping of His beloved friend John. In this sense He was making her the mother of John, and making John the adopted son of Mary. Almost like an introduction, "Mother, this is John, John I'd like you to meet your mother Mary." Now all of this is most probably the real meaning of this last word.

I would like to submit a possibility of yet another meaning which could have been hidden in this and which perhaps is often overlooked. As Jesus was hanging there and going through the physical torture of this execution, He looks down toward the foot of the cross and sees there the faces of some people He knows. As the time wore on He would slip in and out of the unconsciousness this torture would produce. He would be in deep pain and agony and unaware of what was taking place and then He would be aware of things and people around Him. And so at one point He was aware that Mary was there with the other women, and there was John. The upturned face of Mary betrays the pain she is feeling for Him. He thinks of the love she gave to Him, and as He realizes that she was used by God, to bring Him forth, He knows that she gave of her time and of herself to raise Him. Thus as He gazed into that tear stained face, He saw the questioning glance of, "Why?" "Why all of this? How will this prove God's plan?"

So it is that in order to explain as simply as He can He merely says, "Woman, behold thy son!" He is saying in this, "Look at me. I am the one God said you would bring forth by the Holy Spirit and that I would be called the Son of the Highest. I am the one ~~whom~~ of whom it was said He would sit upon the

throne of David, and of my kingdom there shall be no end. Some of this is yet to come. But at this point in time this is what must take place. Can't you recall my words that this would be necessary for me? Remember how you told me Simeon had said that I was set for the rise and fall of many? This is it. Look at me! What I am going through is for you. This is for all mankind. Look at your Son now and know that this is a necessary step to save you and all mankind from their sins. I hang here divested of my clothing, my dignity, my pride as a human, and as an individual. And Why? For you. You have known me as a dutiful son, as one who took care of you. But I am the Son of God, and when you look at me you are beholding God, and not flesh and blood. And so because of this I must hand over my duty as an earthly son to another one who can care for you now that I will no longer be with you. And so John, "Behold, thy mother." Perhaps this is the hidden meaning we do not see. But whatever the case may be, one thing is certain, and that is Jesus never forgot the importance of the family. During His dying moments He was concerned with the comfort and needs of others. He gave us the example of taking care of the needs of parents and establishing the family relationship. This third word is just another part of the embodiment of what He said when teaching His disciples, "Greater love hath no man than, that a man lay down His life for His friends."



WHY SEEK YE THE LIVING AMONG THE DEAD?  
HE IS NOT HERE, HE IS RISEN!!

IS RISEN INDEED!!!

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

EASTER April 10, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mrs. Cyndie Sybert, Youth Choir Director  
Helen Hilliard, David Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Trumpet Voluntary" and "Trumpet Tune"  
Played by Rich Isaac, trumpet, and organ Purcell  
\*Processional Hymn 167 "Christ the Lord is Risen Today"  
\*The Ascription - Choral Amen  
\*The Call to Worship

Minister: This is God's morning. There is no  
force that can conquer Him, no power  
that can hold Him.

People: He is risen from the dead; He has  
passed out of death into life.

Minister: Therefore, we proclaim the Easter news,  
the Good News of the Resurrection. We  
proclaim the Good News that we too can  
pass out of death into life.

People: We declare that our faith has to do with  
life. We declare that Easter is the  
dawn of a new day through Christ. We  
affirm that we are a people concerned  
with the real and daily world that is,  
and the life that shall be.

All: Glory be to God and Amen.

\*Gloria Patri

The Easter Scripture: Matthew 28

The Youth Choir Anthem: "Hosanna" Gregor

\*The Easter Prayer (In Unison) O God, grant to us the joy  
of sharing in the life and death and resurrection of our  
Lord Jesus Christ. Grant that through Him we may become  
a new creation in which the old things have passed away,  
and in which everything has become new. So grant that  
even here and now we may die to sin and be reborn to  
righteousness. May we live and be so one with our risen  
Lord that, when life ends for us in this world, we may  
know that death is but the gateway to eternal life.  
Deliver us from the fear of death; and make us to know

that death is not the end of life, but the beginning;  
not the twilight, but the dawn; not the midnight, but  
the breaking day. Grant us the complete assurance  
that beyond death there is a life where we shall live  
forever with our Lord. Give to each of us the  
confident Easter assurance that life is stronger than  
death; through Jesus Christ our Lord. Amen.

\*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praised.

\*Doxology

The Offering

The Offertory: "Christ The Lord Is Risen" Fetler  
Chancel Choir and Trumpet

Dedication of Choirs, Choir Directors and Organist  
The Chancel Choir Anthem: "Why Weepest Thou? He is  
Risen" --Hamblen Sung by Cyndie Sybert and  
Chancel Choir

The Sermon: "JESUS CHRIST AS: LORD OF LORDS"

The Sermon Prayer and Lord's Prayer

\*The Hymn of Triumph 173 "The Strife Is O'er The  
Battle Done"

\*The Benediction and Threefold Amen

\*The Postlude: "Charconne" Couperin

----- \*Congregation Standing -----

Serving as Ushers today are: \*Wally Feder, John Snow,  
Mont MacKinney, Herb Shearer, Steve Vargo.

Nursery will be provided today by Brad and Judy  
Vinroe and Lynne Bosko.

There are 65 Lillies around the Chancel today. If  
you are taking yours home please pick it up right  
after Worship today. The rest will be given to  
Shut-ins

We hope you have a Happy Easter.

Fri - 6:00 - ARC will have a Salad Smorgasbord. This  
will be for families, so bring table service and  
enough salads to compensate for your family size.  
Plan to attend because there will be an election of  
officers at this meeting. The Chet Stauffer's and  
Dan Bosko's are in charge.

Deacon and Mrs. Robert Dellen will greet the

Congregation at the door today.

Hospitalized: Jim Maloney, Alleg, Gen, Ga. Mittica

Welcome all visitors:

"Jesus Christ As: Lord Of Lords"

Text: Mt 28:17

(Illus: villag in Alps & no sun 3 mos)

Si 2 Jeru 4 frends Js & dark, despair

But sudden nu & brite, lite etc vss 2-6,7

vs 8, meet obj of mix feelings, vs 9, & 2 go tell vs 10

s 11-15, stories concocted

vs 16, discip go 2 mtn,

vs 17, meet & doubt even tho most signif G did 4 man

This react 2day, sum Bliev others doubt, quest & ask pr

(Couple who quested bout son's deth, Red lilies)

2 sum this no answer, but G only ask 2 Bliev & accpt

Why sum cannot do? Examps of our Blief, chair, car, etc

Neil Armstrong on moon & bliev. Prov G. Wash 2 me????

(Illus Life after Life by doctor, Readers Digest)

We find hard show Resur, but G supply proof many peop

(Illus Mr. Wolfe & his heart attack & granddotter)

G reveal luv 4 us thru Js lif, deth, resurr

He alive! He real! He Lord Of Lords!

Bill Gaither song: (our theme 4 life)

AND THEN ONE DAY, I'LL CROSS THAT RIVER,

I'LL FIGHT MY FINAL WAR WITH PAIN;

AND THEN AT LAST, I'LL HAVE THE VICTORY,

I'LL SEE THE LIGHTS OF GLORY, AND I'LL KNOW HE REIG

BECAUSE HE LIVES, I CAN FACE TOMORROW,

BECAUSE HE LIVES, ALL FEAR IS GONE;

BECAUSE I KNOW HE HOLDS THE FUTURE,

AND LIFE IS WORTH THE LIVING, BECAUSE HE LIVES.

& Bcuz He livs, we 2 shal liv. Thanks B 2 G who givet

us the victory thru Js Xp our Lord.

He is Lord of Lords, He is risen! He is risen Indeed!



"Jesus Christ As: Lord Of Lords"

Text: Matthew 28:17

AND WHEN THEY SAW HIM, THEY WORSHIPED HIM: BUT SOME DOUBTED.

Scripture: Matthew 28

(Illustration of village in the Alps with no sun 3 months).

Perhaps this is how we could best explain what was taking place in Jerusalem following the death of Jesus Christ. For the friends, relatives and disciples of Jesus, everything had turned to darkness and despair. All of the wonderful ideas and thoughts of the glorious Kingdom of God about which He spoke were now over and done with. There was nothing to be happy about and life had lost all of its meaning. So it was that the women came to His grave filled with thoughts of His death and the sadness they were each feeling.

But then they suddenly were in an entirely new and different environment. Where once they had darkness, now they were surrounded by light. The glow of the angel with white raiment, and his appearance like lightning offset anything they had been feeling. They are given the glorious news that Jesus was no longer dead, but alive. They were told to go and tell His disciples about this.

So they hastened to do what they had been told, vs 8, and strangely enough they meet the very object of their mixed feelings, vs 9, and are told to tell the others of this glorious event, vs 10.

But others are not too happy with this sudden turn of events and so stories are concocted to overcome all of this, vs 11-15.

The disciples went to a pre-arranged place in the mountains in Galilee where they had probably met before and it is here that Jesus meets them, vs 16.

~~But even though He was there~~ So here He is the Lord of Lords. He has done something no other human had ever done. He has been raised By God from the dead. But in the midst of their joy, the human element creeps in, and we find that even though they have first hand proof of who He is, there are those who are just not quite sure, vs 17.

This is the reaction to the Easter story even today. There are those who will come and worship Him and believe, and for them He is the Lord Of Lords. But

there are those for whom it must be proven before belief can be a part of their lives. Many people have asked about this and many times since the personal appearance of Jesus to His disciples, God has revealed this glorious miracle of life after death. One such incident involved a couple ~~who had lost~~ whose son had died.

(Illustration of blood red tulips from hard ground)

Now there are some people for whom this is no answer and it can be explained away for them. But for those who truly ask God for His answers to their questions there should be no doubt. He is not asking us to do anything but accept and believe. We are willing to accept many other things by faith, why can't we accept the truth of Christ's becoming Lord of Lord's through His resurrection? We can accept the fact that the seats upon which we sit will not collapse beneath us. We never question this, we just sit down. We do not doubt that we can walk when we want to, or talk when we want to, or drive, or do a hundred and one things without even thinking about it. ~~Yes, we find it difficult~~ Perhaps almost all of us several years ago saw Neil Armstrong walking on the face of the moon. I wonder how many of us disputed or argued that this was not really taking place in our living rooms before our very eyes. I have only heard and read of one individual who did not believe it. But what makes something believable because it is happening on another ~~plan~~ celestial body, as opposed to an event which took place on this very planet some 2000 years ago? Simply because we did not see it is not proof that it did not happen? Prove to me that there was a man named George Washington. I never saw him and neither did you. But we have written proof that he lived. And we also have written proof that Jesus Christ lived and died, and did the most unique thing that anyone ever did, He came back from the dead.

But the real proof for this is that there continues to be even to this day, revealed proof that He lives. We have this in more and more documented form than ever before. A doctor has written a book entitled, "Life After Life," in which he gives documented proof of people who have been dead for short periods



of time. ~~xxxxxx~~ A condensed version of this was recently printed in the Readers Digest. If you have the back issue, I believe it was January, you would find it fascinating reading.

We find it difficult to show the resurrection of Christ because it defies description. But for those who need proof, God has supplied more than enough and He is continuing to do so even today. We can read articles and books such as this doctor has written, but nothing gives us evidence like something which hits us close to home.

Within this congregation ~~this~~ there is a man who had a very serious heart attack. During this heart attack he experienced several of the things many other people have pointed out who have been dead for short periods of time. He was able to be away from his body, sort of drifting upward from the operating table, and he saw the doctors and the nurses working on him. He saw a corridor he described simply as being beautiful beyond words. He was going down this corridor and ~~be-~~ and it at an open doorway he saw the most magnificent light, and he said he knew that beyond that doorway was the Lord. But then he was brought back to this world again. I know this man is not a kook, he is very intelligent and I have spent a great deal of time talking to him about these experiences. But as he said, "Death no longer holds a fear for him, because he knows that Jesus Christ waits for him at the end of that corridor." To me the real purpose of this was brought out in the life of his little granddaughter. After being told what had happened to him she replied, "Now I know that Jesus is real and not just like Santa Claus and the Easter Bunny." God has revealed His love for us through ~~Jesus Christ~~ the life of Jesus Christ, through His death, and through His Resurrection. He is real! He is Alive! He is Lord of Lords.

~~And because He lives, we can have life forever.~~  
~~because He lives, all fear is gone.~~

Bill Gaither wrote a beautiful hymn about ~~xx~~ this and the words sum all of this up so beautifully. I believe we should each be able to echo them in our lives and know them for the certainty they are: He wrote:

And then one day, I'll cross that river,  
I'll fight my final war with pain  
And then at last, I'll have the victory,  
I'll see the lights of Glory, and I'll know He reigns.

Because He lives, I can face tomorrow,  
Because He lives, all fear is gone,  
Because I know He holds the future,  
And life is worth the living,  
Because He lives.

And Because He lives, we shall live also. Thanks be to God who giveth us the  
victory through our Lord and Saviour Jesus Christ. He is Lord of Lords, He  
is risen! He is risen Indeed!!



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Eastertide April 17, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Kelley Shakely, Mark Fry - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude and Fugue in E minor" J.S.Bach  
\*Processional Hymn No. 177 "Sing with all the sons of  
glory"

\*Ascription - Choral Amen  
\*Exhortation

\*Confession (In Unison) "Our heavenly Father, who by Thy  
love hast made us, and through Thy love hast kept us,  
and in Thy love wouldst make us perfect, we humbly  
confess that we have not loved Thee with all our heart  
and soul, and mind, and strength, and that we have not  
loved one another as Christ hath loved us. Thy love is  
in us, but our selfishness hath hindered Thee. Forgive  
what we have been; help us to amend what we are; and in  
Thy Spirit direct what we shall be; that Thy image may  
come into full glory in us and in all men, through Jesus  
Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: 1 Samuel 16: 14-23

Hymn No. 319 "O for a closer walk with God

\*Affirmation of our Faith (Statement of Faith) - front  
of hymnal.

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Musical Clocks"

F. J. Haydn

Anthem: "I Bind My Heart this Tide" Conant

Sermon: "HUMPTY DUMPTY"

Prayer and Lord's Prayer

Hymn No. 452 "We would be building"

Benediction and Three Fold Amen

Organ Postlude: "Victory" Young

----- \*Congregation Standing -----

The Lovely flowers on the Altar have been placed by  
Mr. & Mrs. George Pflugh in loving memory of their  
"Daughter" Pam.

Serving as Ushers today are: \*Robbie Vinroe, Brian

Pfabe, Steve Basehore, Chris Pfabe and Bob Dellen.

The attendance last Sunday was 289

Mr. & Mrs. George Pflugh will greet the Congregation  
and Visitors at the door this morning.

Monday - 7:30 - The Fidelity Bible Class will meet.

The Class is asked to bring small gifts for Bingo  
prizes for St. Paul's Home.

Wed. - 6:30 - There will be a work night at the Church  
to work on the grounds adjoining the Church. The  
more we have the less work for everyone. Don't forget  
to bring your rakes and shovels.

Hospitalized: Mrs. Virginia Beatty - Intensive Care

BCMH; Mr. Jim Maloney - Allegheny General; GRACE CHARITY

Mrs. Mae Dutter - Presbyterian. INTENSIVE

Thursday - 10:30 - Mary Martha Circle will meet at CARE

the home of Mrs. Helen Sheppeck.

Nursery will be provided today by Mrs. Sandy Sheppeck.

Marci Sheppeck, and Robin Knauer.

Next Sunday we will have a pulpit exchange with The

Rev. Jeff Wilson from St. John's in Evans City.

Seminar Workshops for Women presents God's pattern for  
Successful Fulfilled Womanhood, at Community Alliance  
Church May 10-13. There is a pamphlet in the office  
if you are interested. Early registration is less  
expensive.

The YWCA Religious Resources Committee has planned a

Bible Interpretation and study group, entitled

"Women of the Bible," which will meet beginning April

20, 1977 In the Senior citizen housing - Cliffside

Apartments - No Charge.

BUTCH MASTER BIRTHDAY

FIRST CONGREGATIONAL CHURCH  
(National Historical Site)  
United Church of Christ  
Fourth at Oak Street  
Manistee, Michigan

Earl J. Lawrence	Pastor
Karl E. Wickstrom	Pastor Emeritus
Linda Strouf	Organist
Brent Danielson	Liturgist

The Congregation Ministering to the Community  
10:00 August 28, 1977 A.M.

PRELUDE: "Andante" (Cremorne en Taille)  
Louis Marchand (1669-1732)  
"Andante Con Mete"

Josef Rheinberger (1839-1901)

CALL TO WORSHIP:

Praise the Lord, all the lands!  
Praise Him with tamborines!  
Praise Him with trumpets!  
Praise Him with bagpipes!  
Praise Him with sitars!  
Praise Him with guitars!  
Praise the Lord, all the lands!

\*\*HYMN: #25 "Praise to the Lord the Almighty"

\*\*RESPONSIVE READING: # 421

\*\*GLORIA PATRI:

INFORMAL MOMENTS: WELCOME:

ANNOUNCEMENTS:

CHILDREN'S STORY:

SACRAMENT OF BAPTISM:

\*\*HYMN: #34 "For the Beauty of the Earth"

WORSHIP WITH PRAYER:

PRAYER OF CONFESSION:

It is to our shame, Lord, that we have  
sometimes drawn the circles of love much too  
small. In other cases, Father, we have drawn  
those circles of love into some rather  
strange shapes.

We have been sympathetic to the spiritual  
needs of those who are below us in social  
status, but have largely ignored the

needs of those who are above us.

We can speak in glowing terms about the  
Fatherhood of God and the brotherhood of man,  
but for years we have not spoken to a  
brother-in-law.

As high school students we may be willing  
to talk to certain fellow students privately,  
but avoid being seen with them publicly be-  
cause they are not in the "in" group.

As grade school students we may be willing  
to play privately with some other children,  
but will avoid them in the playground because  
nobody else plays with them either.

We have included the Blacks in Africa in  
the circle of our concern, but we have ex-  
cluded the family down the street.

We contribute generously to the work of a  
rescue mission, but don't want to admit that  
a drunken brother is any relative of ours.

We can speak glowingly of our open-minded  
ecumenical outlook, but we have difficulty  
getting along with people in our own church.

In short, Father, we have not been very  
consistent in extending your love and con-  
cern to all people. God give us, we pray,  
a more inclusive vision of your Kingdom.

WORDS OF ASSURANCE:

PASTORAL PRAYER:

LORD'S PRAYER:

SOLO: Judy Dopke - "Bless the Beasts and  
the Children"

WORSHIP WITH OUR TITHES AND GIFTS:

OFFERTORY: "Voluntary in C Major" -Purcell

Trumpets - David Solberg  
Mike Watson

\*\*DOXOLOGY:

\*\*PRAYER OF DEDICATION:

\*\*HYMN: #309 "Crown Him With Many Crowns"

SCRIPTURE: 1 Samuel 6:24-23

SERMON: "Humpty Dumpty"

\*\*HYMN: #231 "Lead on, O King Eternal"



\*\*BENEDICTION:  
POSTLUDE: "Grave in F Minor" - J.C.H Rinck  
(1770-1846)

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ANNOUNCEMENTS:

TODAY:

USHERS: Tom and Steve Amor.  
GREETERS: the Rowland Blairs.  
FLOWERS: the Carl Carlstrom family.

THE ROSE on the Communion Table is to  
celebrate the Babbism of Todd Albert Fisher  
from the Women's Fellowship.

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Today we are privileged to have the  
Rev. Ralph Link of Sarver, Pennsylvania  
as our speaker. Mr. Link was in business  
for himself and then returned to school  
and was ordained. Let us welcome Mr.  
Link and his family to our fellowship.

Today our Organist is Linda Strouf  
and assisting are David Solberg and  
Mike Watson on the trumpet. Our  
sincere appreciation to them for

helping our Worship Service.

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Today we are happy to welcome Mr.  
and Mrs. Albert (Linda Rengo) Fisher  
of Newport Beach, California, as they  
bring their son Todd Albert, born  
November 29, 1976, to be baptized.  
May God's richest blessing be  
with this family.

Maternal Grandfather is Robert  
Rengo of Kaleva.

---

"Humpty Dumpty"

Rom 8:28, & WE KNO THAT ALL THINGS WORK 2GETHER 4 GUD  
2 THEM THAT LUV G, 2 THEM WHO R CALLED ACCORDING 2 HIS  
PURPOSE.

Daily Bib reads & chap 16 last Thurs.

Bakground: Saul s of Kish, Benj trib, 1st king Israel  
14 while, then do priest work, then disobey G about  
Amalekites & cattle. D anoint king insted

EXEGETE: vss 14-23

Cp Saul 2 Humpty-Dumpty=wall, h~~a~~ shoul abov all  
Fall=secular liv & no spiritual=despnd & depression  
P Harvey=teens suicid #1 killer 4 them,

" " say look headline & depress, this true but,,  
We need spirit element 2 overshadow secular

many peop no want 2 do, want wallow misery, guilt  
This no mean never hav depress, but mean can control i

Had Saul tak steps lif cud hav bin diff dimension  
Mat 6:33, SEEK YE 1ST KINGD OF G, & HIS RIGHTEOUSNESS,  
& ALL THEZ THING SHAL B ADDED UN2 U.

4Saul=entrust all 2 G & let him show wat 2 do  
4mod man=turn lif 2 Js Xp, let B L & S<sub>a</sub>v our livs  
this 1st, most import step, but peop no want do Bcuz  
must turn lif aroun, & they no will 2 mak that mov

No shortcut if want happiness, 1ST CUM 2 XP,  
Need outward lk lif, requir get out shells, think outwa  
Saul depress, think self=this depress duz, dwell self

Wen think others can thro off, many peop say, others  
worse than me

1 Thess 5:18, IN EVERTHIN GIV THANKS; 4 THIS IS WILL OF  
G IN XP JS CONCERNING U.

Thank peop can no B depres, dwn dumps.

Start list: bed, house, warm, clothes, food, children,  
s, wife, car, etc. 4 all say Thanks

Then: accpt things cum 2 us in lif, no underst all, nor  
R we suppos 2. But G giv anser even tho no underst  
Most import Scrip: Rom 8:28=Explain wat mean

no mean=disease, illness, pain usffer sent by G,  
thez cum by fall of man in garden Eden

But in midst thez thing, they can work 4 our gud if  
turn over 2 G

Hav kno peop no time 4 G, lie flat baks & only lk up  
Nu relationsh G, but G no mak ill, but thru illness  
got attention

S cud bin grtest king Is had repent & turn 2 G,  
but lik Hump-Dump cud no B put bak 2gether again

How out U? If tend 2 B depress, B assur no need 2B

Remember 3-T's we can overcum it

1st=TURN 2 XP, may dun, if not it essential

2nd=THANK G 4 all things. imposs B depress this way

3rd=THINGS, remem all thing work 4 gud etc.

With formula can B put 2geth. Bcuz King wil do.



"Bumpty Dumpty"

Text: Romans 8:28

AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE CALLED ACCORDING TO HIS PURPOSE.

Scripture: 1 Samuel 16:14-23

Daily would  
If you have been reading the Bible readings you ~~will~~ have read ~~this~~ our scripture for this morning on Thursday of this past week. Let us turn to this scripture once again and see what is happening in the <sup>lives</sup> ~~life~~ of Saul and David. Briefly in review let us note that Saul, son of Kish, of the tribe of Benjamin had been selected by God to be the first king of Israel. For a period of time Saul was a good and obedient king, but then he began to be disobedient to God and soon was rejected by Him. The first thing he did was to perform the functions of the priest in offering sacrifices before God. He got impatient and could not wait for Samuel to arrive on the scene. At another time he was told to completely destroy the Amalekites and he didn't. Instead, he took ~~him~~ the king prisoner, and saved the best sheep and oxen for himself and his people. This was the final ~~act~~ which alienated him from God. It is then that we read of Samuel being sent to Bethlehem to a man named Jesse to anoint one of Jesse's sons as the new king of Israel.

vs 14  
So it is that we come to our scripture for this morning and we read first that God's Spirit departs from Saul and an evil spirit from God comes to him. We need to understand that the Israelites believed that all spirits were under the control of God, and therefore evil as well as good spirits came from Him. But we know that no evil things come from God, and therefore we need to understand this in its proper context. What is really being pointed out is that Saul is overcome with evil. Saul's servants show their concern for Saul and advise him as to what he should do, vs 15,16. Saul agrees to this and commands them to do so, vs 17. One of his servants remembers that he had seen David the son of Jesse and knew of all of his virtues, vs 18. At this point Saul sends messengers to Jesse and requests that David be sent to the king's court, vs 19. And Jesse not only sends David but he sends gifts as well, vs 20. Saul is taken with this young lad and gives him a position in his court, vs 21. Then he sends to Jesse and requests that David be permitted to live in the king's court, vs 22.

Then we read that when the evil spirit ~~overcame~~ overcame Saul, David would take his harp and played for Saul and it soothed him and the evil spirit was overcome in this manner, vs 23.

There are some Biblical scholars who have said this evil spirit was a form of melancholy which periodically overtook Saul. Others have said that it was a very serious nervous condition. But what it really amounted to was a bad conscience and his direct disobedience to what God wanted him to do. And so with this information I believe that we can compare King Saul to Humpty Dumpty. The old nursery rhyme tells us, "Humpty Dumpty sat on a wall. Humpty Dumpty had a great fall. All the king's horses and all the king's men, could not put Humpty together again." Now when we analyze Humpty and we analyze Saul we can see some identifiable similarities.

First we see that Humpty sat on a wall. That meant he was in a position above others. King Saul had reached the pinnacle of success. He was not only head and shoulders in height above his fellow countrymen, but he was above them because of his exalted position as ruler. But then like Humpty Dumpty he had a fall, and the fall was so great that he could not be put back together again. All of this was a result of living a secular life instead of a life that was spiritual. Whatever his other problems were it is evident from reading this portion of scripture that Saul suffered from depression and despondency. Because of this we can learn some very definite ~~things from this~~ lessons for our lives. Paul Harvey on his news this past week gave the startling news that suicide is the leading killer among teen-agers in our nation at the present time. He cited the fact that all we need to do is to open ~~the daily~~ any daily newspaper to the front page and read the various headlines there. He stated ~~that~~ that because of the gloom and misery printed there it has the effect of making anyone depressed. I can agree with him about the depressing news, but I cannot agree with him about letting these things make us depressed. We need to instill in our lives the spiritual element, and let the spiritual element overshadow the secular element. But you see many people are not willing to do this. They would rather wallow in their misery and guilt rather than be happy and



free from it. This does not mean that we will never suffer depression. But it does mean that we can have control over it and live a vital vibrant life. ~~xxxx~~ Had Saul taken some other steps in his life, I believe that his life would have had a different dimension.

Jesus tells us in Matthew 6:33, "Seek ye ~~first~~ first the kingdom of God, and His righteousness, and all these things shall be added unto you." For Saul it would have simply meant to entrust his all to God and let God show him what he was supposed to do. For modern day man it means turning his life over to Jesus Christ. It means accepting Him as Lord and Saviour of our lives. This is the first and most important step. But again, many people do not want to do this because they know they must turn their lives around to do this, and they are not willing to make this move. But there is no shortcut if we are to derive any happiness from this life. First come to God through Christ. This is seeking the Kingdom of God.

Then we need to have an outward look at life. To do so requires that we get out of our shells and be outward in our thinking and actions. Saul was depressed because he was thinking only of himself. This is what depression does, we dwell on ourselves. When we force ourselves to think of others and even to ~~make~~ make a conscious effort to do something for someone, we can throw off depression. Some of the most outgoing people I have ever met have been those, some of them terminally ill who will confide to me that there are others worse off than they are. Paul tells us in 1 Thessalonians 5:18, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Thankful people cannot be depressed or "down in the dumps." You may think you have nothing to be thankful for but if you start to make a list you will find it can grow and grow and grow. Start with this morning, what would you be thankful for? "How about your bed that provided you with a good night's sleep? How about something to eat this morning to give you strength to move around? How about your family, husband, wife, children? Your car? Your house? Heat to keep you warm. Furniture to use and have. You see if you start to think about it you have much to be thankful for. For each of these things we should say thank you Lord. Thank you.

Then there is one other thing that perhaps causes the most problems in our lives that is the acceptance of the things which come to us in our lives. We cannot understand all of life, nor are we supposed to. But we need to understand that God has ~~xxxxxxx~~ given us the answer to this, even though we may never understand it all completely. We find the answer in one of the most important verses contained in the Bible, and this found in Romans 8:28. "For we know that all things work together for good, to them that love God, to them who are called according to His purpose." This means that everything ~~that everything~~ that happens to us in this life can work for our own good if we love God and are willing to live according to His purposes for us. It does not mean that God sends us illness, or disease, or pain and suffering, because these ~~xxxxxxxx~~ have been the cause and result of the fall of man in the garden and mankind has been infected with them ever since. But it does mean that even in the midst of illness, or disease, or pain and suffering, that these things can work for our good if we turn that circumstance ~~xxxx~~ over to God. I have known people who were constantly on the go and doing everything imaginable except worship God or devote any time to him. I have seen these people become ill with some malady of some sort and while lying flat on their backs, the only place they could look was up. And thus, they have come to a new relationship with God. Now I do not believe that God made them ill, but I do believe that through the illness He got their attention. If you will observe, and some of you can attest to this, out of adversity oftentimes, comes spiritual growth and maturity. Saul need not have lost his relationship with God. In fact, he could have become the greatest king of Israel had he truly repented and turned to God. But he didn't and like "umpty Dumpty he could not be put back together again. How about ~~xxx~~ you? If you have a tendency to get depressed, just be assured that this need not happen in your life. If we remember the 3 - T's we can overcome it. First: Turn to Christ. You may have done this, but if you haven't, it is essential. Second: Thanksgiving. Thank God for all the things you have. It is impossible to be depressed when we know what God has done and does for us.

(Over)



Third: Things. Remember that All things work together for our good when we trust God. With this formula we can be put back together, because the King Himself will do it. But without it, we are like King Saul, and Humpty Dumpty.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Eastertide May 1, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Bobby Shakely - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude "Benedictus" Rowley  
\*Processional Hymn No. 65 "This is my Father's world"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, give us the spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door;  
to see your only goodness in our desperate need for you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 55I  
Scripture: Judges 13  
Hymn No. 282 "Faith of our fathers!"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Trio in E flat" J. Rheinberger  
Baptism of Child - Thomas John Vensel - son of  
Mr. & Mrs. Bernard Vensel  
Anthem: "The Lord's Prayer" Albert Hay Malotte  
Sermon: "HE"  
Prayer and Lord's Prayer  
Hymn No. 390 "Come, let us join with faithful souls"  
Benediction and Three Fold Amen

Organ Postlude:

Morris

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Grace Riddle in loving memory of her "Husband"  
Serving as Ushers today are: \*Allen Botacchi, John  
Redman, Dan Bosko, Robert Knauer, Charles Penar.  
Elder and Mrs. Paul Riemer will greet the Congregation  
at the door today.  
Nursery will be provided today by Jane Andrews,  
Barb Andrews and Sherry McClimans.  
Tonight - 7:00 - A group from Grove City College will  
be at the Youth Fellowship meeting.  
May 13, 14, 15 - The Youth Fellowship will have a  
Retreat at Cooks Forest - If interested see Wm. Ohl.  
Today - The ARC Class and Rev. Link will go to Sugar  
Creek Rest Home. - MEET 2:15 (LEAVE PROMPTLY)  
Monday - 7:30 - Women's Mary Prugh Circle Meeting  
May 11 - Mother and Daughter Banquet  
The Women's Commission of the Butler Fellowship of  
Churches will have a Luncheon on May 14 at 12:00 at  
the YMCA in the Phillips room. Tickets may be  
purchased from Peg McClymonds or Kathryn Bancroft.  
The Chaplaincy Program from the Hospital need volunteers  
for June, July and August - If you can help please  
give us your name.  
The Family of Mrs. Grace Charlton would like to thank  
everyone who helped in anyway. Especially to Rev.  
Link, Mary Prugh Circle and the Hospitality Committee.  
and all those who sent cards and etc. during the recent  
death of Mrs. Charlton.  
Jim Maloney would like to thank the Congregation for  
the cards and Prayers sent during his recent illness.  
Mae Dutter would like to thank all who sent cards and  
remembered her in their prayers during her recent  
stay in the hospital.  
Butler Area Laymen's Dinner - Thurs. 19, at our  
Church. The wives are also invited. Jake Harmon,  
Chuck Penar and William Pflugh have tickets.  
Our sincere sympathy to the Family and Friends of  
Mrs. Virginia Beatty who passed away this week.  
Hospitalized: Mrs. Betty Jaillet, Mr. Wilmer Pfabe.  
ROBERT PETERS.

Give background nex 4 wks, of int 2 all no stay away  
Chips fall: no get mad me, all Bib & from G

Pr:

Father Samson (MEN-O-AH), read bout 2 times, this & 16  
Comm, ord, individ, READ TEXT=gd husb, fath, WE not I  
G progression 4 man=man 1st, woman 2nd  
Baioney=w weak, inferior, 2nd class etc.

Men & women need 2 know plac G set them in & liv it  
Creation=Gen 2:24, lv F & M & cleav 2gether=1 flesh

#1=LOVE:Eros=Erotic, Phileo=Philanthropy, Phila.,  
AGAPE=sacrific luv, Jn 3:16 (only word 4 luv NT)

H need 2 hav 4 W, & 4 ea other, all peop  
Eph 5:25 ff, EXEGETE=H sacrific 4 W,

H 2B provider, lik he-man, W tak this rol, deflat ego  
" need 2B amle & no emasculate

(Illus man leading dogs life)

We laff, but many H's only know wife 4 W duties

H need set pace 4 Spirit lif W & fam,

many H think Js Xp sissy stuf, Bib, etc

5:25b, men must luv W's & Church 2

must sho Xp fam lif, sacrific ego & turn over 2 G

mayb W, Child, rehell 2 him, but H Sp tak over

Image H only work & wife do all else, Tru & false

(Illus H speak 3 language)

Imaginary talk Btween H & G

vs 26, Sanctify=set apart & W need 2B thus

vss 28, 29, Luv, luv, luv=turn 2 G

This only scratch surface, but men need 2 tak prop  
plac in home & in Church.

Need ask G wat U want me 2 do & then do it



"He"

Scripture: Judges 13  
Text: Judges 13:8b, 12b,

TEACH US WHAT ~~WE~~ WE SHALL DO UNTO THE CHILD THAT SHALL BE BORN.  
HOW SHALL WE ORDER THE CHILD, AND HOW SHALL WE DO UNTO HIM?

Before we begin this morning I should give you a little background on what we are doing for the next several weeks. The month of May is devoted to the family and in keeping with this we are going to have a series of 4 sermons based upon the family. Today we will be dealing with Husbands. Next week it will be Wives the following week Children, and the next week Families. Now I would hope that because we are dealing with the particular thing or person you may not be, that you would <sup>not</sup> stay home thinking that the message is not directed to you. In each message we will all fit in and be a part of it.

I must also say that there may be some things which I will be saying that you may not particularly like. As the old saying goes, "If the shoes fits wear it." I am not, nor do I ever, speak about members of the congregation in any of my sermons unless I have their express consent to do so. So do not think I am divulging anything that any of you have ever talked about or told to me. What I say is from God's Word. All of it will be Biblically based and if you are convicted in your hearts or your lives about it, don't get angry with me,. Get angry with God's Word, and tell Him about it, because that is what He wants you to do anyway. My method is not to anger or to provoke, but instead, to speak the message God has laid upon my heart. So with this understanding before us, let us begin. But first let us pray.

In our Scripture for this morning we read about the father of Samson being visited by the angel of the Lord, and informing him about the coming birth of Samson. We are not going to dwell on all of the miraculous aspects of this birth, but instead are going to concentrate on the man Manoah himself.

This man was just a common ordinary individual. He is only mentioned in this chapter and again in the 16th chapter when Samson is buried in the family tomb. Manoah shows himself to be not only a good husband, but a concerned father to be. There are two scripture verses that I would like to direct ~~xxxxxx~~ your attention to this morning, and they are the 8th and the 12th verses.

In each of them we can see something of what a good husband should be. In the latter part of the 8th verse he inquires of God, "Teach us what we shall do unto the child that shall be born." It is not, "What shall I do?" But rather, "What shall we do." This indicates very strongly that he was willing to be a part of the marriage partnership and was willing to take his rightful ~~place~~ place alongside of his wife.

In order to understand God's progression for mankind we need to look at how He ordained it to be. We know from the account of creation that God created everything and then He created man. Following the creation of man, He created woman. Now this is where the problem comes in. Many people today are trying to tell us that because we believe that man was created first, and that man is God's one to be first, that woman is inferior and weaker, and all sorts of half-baked ideas. No where does God tell us this. If we truly understand and know ~~the~~ what God has said and done, we realize that woman was created to be a help-mate to the man. She was created to be his companion, to share with him in his life. But it also means that she has her place in God's scheme of things and she needs to know where and what that place is. But we will be dealing with that next week. If we go back to the story of ~~creation~~ the creation of Eve at the end of the 2nd chapter of Genesis we read in the 24th verse, that a man is to leave his mother and father and cleave to his wife, and the two become one flesh. Does this sound as though one is superior over the other? There are several verses scattered throughout the OT which each tell of the husband's duty to love his wife.

This is the first duty of any man toward his wife, and that is to love her.

<sup>Greek</sup>  
~~In the NT~~ There are 3 main words that are used for love. The first is EROS, which means a physical sexual, sensual type of love. It is from this word that we get the English equivalent Erotic. This word for love is not to be found in the NT. The second word for love is Phileo. This is a love expressed by human concern or giving. The word Philanthropy comes from this. Also the word Philadelphia which means "Brotherly Love." The third word is AGAPE, which is love measured by a sacrifice. This is the word that is used throughout the NT.



It is the type of love that husbands need to have for their wives, and that wives need to have for their husbands, and that children need to have for their parents. In fact, it is the love that we all need to have for one another. Ephesians 5:25 tells us of this love. This is also the love of John 3:16. / This shows us then that the love husbands should and must have for a wife, is a sacrificial love. A love that is willing to sacrifice itself for the good of the other. But here is where we come in conflict with the male or masculine image. The male is pictured and depicted as the big he-man, or hero, and to think of him in a sacrificial light is to utterly deflate his ego. But if we look at this aspect from God's standpoint we see that his ego need not be deflated. As long as the man can be the one who goes out and earns the living for the family, he can have his ego intact. But you see, in our present society this is not always the case. More and more wives are working and in some instances making more than their husbands, and are thus emasculating their husbands and making them less than normal in ~~their~~ their role as the provider and one who sacrifices time and labor for his family. But for the husband to understand <sup>properly</sup> ~~what his love to his wife~~ what his love to his wife completely entails, he must be aware that it involves his complete concern for her spiritual needs. Many, many husbands only know their wives as being good for certain wifely duties.

(Illustration of man leading dog's life).

We can laugh at husband and wife jokes such as this, but we need to know that a wife is to be more than a housekeeper, cook, and bed partner. A husband needs to set the pace for the spiritual life of his wife and family. Yet, how often is that role completely reversed? Its sissy stuff to go to Church, to carry a Bible. Its just not masculine to talk about Jesus Christ as my personal Saviour. The Grand Poobah, or my exalted brothers at the Mystic Knights of the Sea lodge would laugh at me. And so with the relinquishing of the spiritual leadership which God has placed squarely in the hands of the man, the spiritual welfare of wife and family either goes down the drain, or the wife takes on the husbands role in this realm. What is the example given to us by Christ? He loved the Church, sacrificing Himself for it, that "He might sanctify ~~it~~ and

cleanse it. ~~With the washing of water~~ Christ set the Church apart. This is what sanctification means, "to be set apart, to be made holy, to be purified." The role of the husband is to set the pace for the family, and if he relinquished this right to the wife he is not following what God requires of him.

But a husband must show forth Christ in his dealings with his wife. What was it Christ did as an example for us? He went to the cross. A husband must be willing to do the same. He must be willing to sacrifice his ego, his vanity, in order to bring his house into subjection before God. This means he must be willing to turn it all over to God, and let God direct him as to what to do. Perhaps a husband may find that his wife and his children are rebellious to him and his authority. If this is so he needs to look at his life and say, "OK God, I need to have you straighten this out. If you want me to be the head of this house, you will have to show me what to do." Now this would or will be a humbling experience to any husband. But out of it God's Holy Spirit can and will begin to work in the life of that family and things will in all probability begin to happen for each of them.

But we have been given the image of a husband being a figure of authority. As one who is the boss. But in a true God related marriage there is no boss, or one who is completely in charge. We have the impression ~~by~~ given to us that the husband is only good for working and the wife does everything else. Its like the wife who was talking to another woman, and the woman said, "Someone told me you said your husband could speak several languages." The wife answered, "Oh yes, he knows three languages. Golf, Football, and Baseball." For some husbands this is about the extent of their lives. The raising of the children, or the making of decisions rests squarely on the shoulders of friend wife. But a marriage cannot be lived like this or it is doomed. Either they will end up being divorced, or they will merely tolerate one another and drift through life like two strangers.

This is what has happened to the Church. Read the priorities of the what the Church should be built upon and you will see that God has ordained that men are to be the ones who do the work of the Church. But if we were to remove all



of the women out of positions of leadership in our Church, we would not be able to operate. We ask different men to serve on Council each year and we get all sorts of half-baked excuses as to why they cannot. The real reason is that their lives are not spiritual and they know ~~that~~ this will be discovered and so it is easier to play the role of Mr. Busy.

Face it men, we haven't been doing the job God set before us in our homes, and we certainly cannot do it in the Church either. But if we are willing to put things in their proper perspective, we can right this wrong both at home and in the Church. We have only scratched the surface on what husbands should and should not do. We need to know that God has set the priorities for ~~both men and women~~ in marriage and in His church. If we are willing to ~~xxx~~ love, to sacrifice ourselves for our wives, to be responsible for their spiritual well-being, and to give ourselves to them and to God's Church; then we are going to see a change take place in many lives. We need to take a lesson from Manoah of the ~~and~~ and turn to God and ask, "Teach us what to do."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Mother's Day May 8, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Bobby Shakely - Acolytes

ORDER OF WORSHIP 11:00

Prelude: "Psalm XIX" Marcello  
\*Processional Hymn No. 43 "When morning gilds the skies"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Proverbs 31: 10-31  
Hymn No. 229 "Dear Father, to Thy mercy seat"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Avia" Peeters  
Anthem: "It is a Precious Thing" Peter  
Cindy Sybert, Rob Sybert and the Chancel Choir  
Sermon: "SHE"  
Hymn No. 356 "O perfect Love"  
Renewal of Marriage  
Benediction  
1 Refold Amen

Organ Postlude: "All Creatures of our God and King"

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mrs. H. F. Sandbach in loving memory of "Father" Mr. E. M. Perrin

Serving as Ushers today are: \*Wally Feder, John Snow, Mont MacKinney, Herb Shearer, Steve Vargo.

Deacon and Mrs. Paul Pfabe will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Bertha Hollefreund, Sue Hollefreund and Lori Shearer.

Hospitalized: Wilmer Pfabe, Robert Peters

Today is the special Collection for Greenville Home (Festival of the Christian Home). If you forgot your envelope and wish to contribute - there are extra ones in the Narthex or it can be put in any Sunday this month.

> Today - 2:00 - Anyone who wishes to play softball today is invited to play. Meet at 2:00 at the Athletic Field.

> Tues. - 7:00 - Church and Ministry Committee

> Wed. - 6:00 - Mother and Daughter Banquet, (Tureen Dinner) Meat, dessert and beverage will be furnished. (See article in the Newsletter)

> Thurs. - 6:30 - Butler Fellowship of Churches - St. Paul's School. Anyone from Congregation is invited. Dinners are \$3.50 each - Reservations must be made ahead.

> May 13, 14, 15 - Youth Retreat at Cooks Forest - See Wm. Ohl.

> Next Sunday - Lake Erie Assoc. Meeting, Zion UCC - Greenville 2:30 to 6:00. Dinner \$2.00

A cassette tape of some of the Lenten music of 1977 has been prepared and will be distributed free of charge to our shut-ins. Anyone from the congregation may purchase a copy of this tape for \$3.00. The list of the contents of the tape is listed on the bulletin board in the Narthex. If you would like a copy contact the office and one will be made for you. Any proceeds from the tapes will go into the tape ministry fund. Mr. & Mrs. William Zavacky, Sr. are the proud Grandparent of a baby boy (Matthew Fritz Zavacky) son of Ray & Linda of Bath, N. Y.

Choir Rehearsal - 10:30 (Sun.) - none on Wed. because of Banquet.



"She"

Text: Proverbs 31:10, Scripture Proverbs 31:10-31

Ba' & no cover all hus,wivs,child,1 serm.

I appeti whet,(hope is)VBS 4 adult Jun 20-23,

Family happi & I teach corse

All say Biblic & U no lik,G speak 2 U 2 do sumthin  
(Prayer)

Prof Doolitt,My Fair Lady,Why can't woman B lik man

Lif B dull all femal,mal. G ord 2 sexes man need

Creation say this=Gen 2:18-23,notic progression;

1st Man,he lonely, 2nd Woman & no imply weak,inferior

& if U no lik tell G,Bcuz He made & it fact

Satan Bguile Eve & this how woman sin even 2day 3:13

G institut duties 3:16=woman,3:17-19=man

woman homaker,mother & RULE = submit,explain

Why W B submiss? In worl she vulner 2 attack unab 2  
defend. Not stup,dum,but ope 2 manipul,exploit

Examp Mad Ave,Bguilmen,exploit=ads labor sav devices

Thez no wrong in self,but follo thru 2 log conclus=

DODADS TAK MONE,WIF FREE FROM HOUSWIFRY,& HAV LAB

SAV THUS CAN WORK 2 PAY 4,& SINC EXTRA CAR NO BOTHER

Viscious cycl disinteg homs,ravag econ,marriag break

ERA & bill goods=ope them 2 mor exploit ever B4

This result slik ad-men,frustr femal no know wat

G creat them 2B. Explain MS=Miserable

No mean W must B confin 2 hom,B at whim sum man

Sum W,lik sum M,marri not 4 them & G bles lif accord

4 W chos Bcum Wif,moth,need follo G's leading

Houswif stil fultime job if W want 2 do it serious

Th s men unemploy Bcuz sum wom hold job,whos husb  
can adequat support

This disgrac & unnecess 4 G set 4th wat Woman 2B

(Illus Buzzard eggs & Wife) Many joks try mak W super

Read Prov 31:10=G set price & W must striv liv up 2

1st=W need B spirit & lif need B root Lord,not work e

etc,& wen settl can Bgin work husb,fam

Many W marry unbeliev & no get Ch=nag,nag,etc.

(Illus wife get historical) This mistake

C.S.LOVett=Nutcracker Method=Work jaw,Light jaw

Examp=brew cofee,mak inst insted,but decid B submiss

mak brew cofee=Work,but 2 need,He remark & now Light

Squeeze=I hav ask L 2help beter wif,& put my hart

pleas U. Courtesy Xp Brew coffe=Cofee suggest Xp 2 hi

This Xp honor & H Sp do squeez,if do many thin lik

husb C L every turn & happy hom due 2 JS XP,& how

muc mor can unsav husb tak B4 shell crack & revers

W & moths no Bcum wat G want unles work at it

I known 2 wivs & moths,1 wif father,my mother,

She influ lif & dedic me 2 L B4 born

2nd Shirley, I C her & know her as 1 who sacrif self  
4 me & children.

Our marriag hav ups/dwns but wen plac G's ha s  
& dedicat our livs & livs children 2 Lord, it d  
turn-a-round

MayB Ur marriag not complet wat U want 2B

" " U hav probs & concerns

But U can kno joy & of hom wher Xp reign & rules  
if U willing turn over 2 Him

I ask hus & wivs who want do sumthin bout it 2 cum  
4ward during sing last hymn

I ask U 2 cum 4ward & renew vows 2 ea other &  
dedicat remain yrs 2gether.

I invit all husbands, wives regardles age or leng  
marriag 2 cum 4ward as G leads U.



"She"

Text: Proverbs 31:10

WHO CAN FIND A VIRTUOUS WOMAN? FOR HER PRICE IS FAR ABOVE RUBIES.

Scripture: Proverbs 31:10-31

Once again as I said last week we must understand that we cannot completely cover all there is to be said about husbands, or wives, or children in one sermon. Of necessity we must barely skim the surface. But if your appetite is whetted in any way, (and I pray that it will be), we are having four evenings of Adult Vacation Bible School in June which will be geared to adults alone. The subject to be taught is Family Happiness, and I will be teaching the course. So I would trust that many of you will note June 20 through the 23rd for ~~this~~ these classes. I also would like you to note again that ~~xxxxxxxx~~ we are dealing presently with controversial issues, but they can be answered Biblically, and if you do not particularly like what is being said, God could be speaking to you to do something about it. With this in mind let us seek Him in prayer.

Professor Doolittle in My Fair Lady sings a song of lament at one point in the show in which he asks, "Why can't a woman, be like a man?" The scene is humorous but the answer to the question is rather elementary. Wouldn't it be a dull world ~~ix~~ if it only contained men? Conversely, wouldn't life be dull if only women inhabited the earth? There are two sexes because <sup>God</sup>ordained it this way. At the creation God created man, and He could have left it at that. But God in His infinite wisdom saw that man needed someone to share his life with. Someone who was not exactly as he was, and so we read of this creation in Genesis 2:18-23, (read this).

Again we must notice the progression as God set it forth. First, He created man. Man was put in charge of the creation, but he was lonely. He was ~~surrounded~~ by animals and God saw that man needed someone to be a helper to him. So God create woman. Man, first, woman second. This in no way implies that the woman is the lesser of the two, it merely sets forth God's plan of creation. And again I must say that if you do not like this arrangement, you better speak to God about it, because He made it and it is simple fact whether you want to accept it or not.

But then God's creation got into difficulty because Satan in the form of a serpent was able to beguile Eve and she partook of the fruit of the tree and gave some to Adam. Now Adam was able to withstand this temptation, but Satan used the means whereby women are tricked into sin right down to this very day, and that is to beguile, which means to deceive in a deceitful way. We read this in Genesis 3:13,(read). The end result of this is that God then instituted the life and duties of both men and women. In Genesis 3:16 the woman is told of her role in life and in Genesis 3:17-19 <sup>the man is told of his role.</sup> Here is the original design for the home. The man is to labor and provide the means for his family and the woman is to be the homemaker and mother. The wording, "rule over thee," is explained in Paul's letter to the Ephesians as a wife, "submitting" to her husband. This does not mean that the man is the lord and emperor over his wife. It means only that he is to be the head of the household and a wife is to let him assume that role, and together they share the responsibilities of husband and wife. This is one point that we need to consider very seriously because modern times have gotten all of this out of focus.

Why should a woman be submissive? Because in the world she is vulnerable. She is unable to defend herself against the physical attacks that can come her way from many directions. This doesn't mean that she is dumb or stupid, but it means she is more trusting and therefore is open to manipulation and exploitation. And if we look about us in our present day society we can see the evidence of this. Madison Avenue has done a terrific job of selling the American woman a bill of goods. Here again is beguilement. Pick up any magazine, or see the ads on TV and they will tell you what you need for your life. These ads are mostly aimed at the wife or woman because they know she can be most easily enticed into buying something if it is made attractive enough. So our womenfolk have been told that they need all of the labor saving devices of washers and driers, and dishwashers, and cutters and slicers and all sorts of appliances. Women have been told they need to have that pink second car in order to be available to pick up the kids or the groceries without bothering Mr. Husband. ~~All of this~~ Now I am not saying that appliances and things are



basically wrong. But if you follow this line through to its natural conclusion you see that in order to have these do dads it takes more money. In order to have more money someone has to earn it. And since the wife is now freed from the miserable chores of housewifery by the appliances, she can not only have them doing her work while she does other things, but she can also get a job outside the home that lets her pay for them while they work for her. And since she has that extra car, she ~~xx~~ has no problem getting back and forth to work. So you see we have this vicious cycle which has disintegrated our homes, ravaged our economy, and caused so many marriages to go on the rocks.

Our thinking has gotten so warped that our women are being sold the bill of goods of the Equal Rights Amendment, which if passed will make our women open to more exploitation than they have ever faced. And this is all the result of some slick talking and thinking Ad-men, and some frustrated females who do not know what it is to be the real woman God created them to be. Did you ever

Under what that Ms bit is that we are supposed to address to some women on letters? I believe that it stands for miserable, because those who insist on being addressed that way mostly are.

Now all of this does not mean that a woman must be confined to a home and be at the whims of some man. For some women, as for some men, marriage is not what God intends for them and so they remain single and work at some occupation and God blesses their lives accordingly. But for the woman who chooses to become a wife and mother, she needs to want ~~xxxx~~ to follow God's leading in that direction. A woman can still be occupied full time in her home today if she really wants to take the role of wife seriously. We have thousands of men on unemployment in our country simply because many women are holding down jobs ~~that should be rightfully theirs~~ who have husbands adequately supporting them. This is not only unnecessary but a disgrace. God sets forth what He wants women to be and our Scripture for this morning points out what a good woman and wife, and mother should be.

(Illustration of husband, buzzard eggs, and wife)

We all have heard many stories like this and mostly they are for our entertainment. But oftentimes stories such as these are used to try to show the superiority of the woman over the man. The reverse is true as well, using stories in which a man is pointed out as being superior. Our Scripture for this morning asks a question in the 10th verse and places a price on the value of a good woman. God sets this price not wanting men and women to be striving to see who is better, or if both are equal. But instead, the price is placed for the woman to strive to live up to.

A woman needs to first of all be spiritual. She needs to know the Lord as her Saviour. She needs to have her life rooted in the Lord, not in work, or in bowling, or in bridge club, or church work. But in the Lord. When she settles this she can begin to work more with her husband and family. Many women for some strange reason marry men who are unbelievers even though the wife may be a believer. Following the ceremony the wife begins to discover that she is going to experience difficulties in getting this fellow to go to Church with her, much less believe as she does. The normal reaction at this point is to begin to harp on the subject.

(Illustration of wife getting "Historical")

This is a grave mistake. C. S. Lovett a Christian author suggests wives use "The Nutcracker Method." Picture a nutcracker and how it bears down on a shell. Now picture a giant nutcracker with one jaw named Works, and the other jaw named Light. An example of how this would work as he gives it: Suppose your husband likes fresh brewed coffee, (this must have been written before the coffee problem), but you have been giving him instant coffee, ~~it is more convenient~~ its more convenient. But you have decided you are going to be submissive in the Lord. You are going to make him fresh brewed coffee. This is an act and therefore a WORK. But that is only one jaw of the nutcracker, and two are needed. So you bring the coffee to the table and let him get a whiff of the aroma before you pour it into his cup. His reaction would probably be, "Say, it looks like we are going to have some real coffee for a change. Now it is time for the other jaw to be put into place for the squeeze. The LIGHT. You answer, "I have been



asking the Lord to help me be a better wife and He put it into my heart to do something just to please you. So, courtesy of Christ, you will get fresh brewed coffee every morning." Every morning after that the coffee pot is going to suggest Christ to him. This is Christ honoring and it is the Holy Spirit that does the actual squeezing. If you do this in many, many other things, it isn't long before the husband is seeing the Lord at every turn, and he soon finds that the delight and joy of his home is due to Jesus Christ. How much more more can an unsaved husband take before his shell cracks? This can work too for husbands with unsaved wives.

Wives and mothers do not become what God wants them to be unless they are willing to work at it. It has been my experience to know two particular wives and mothers in my life and to know them well. The one has been the wife of my late Father, and my mother. I saw this woman as the one who influenced my life, and dedicated me to the Lord before I was ever born. The second wife and mother I have known is the one God has given to me, Shirley. I have seen and known her as one who has sacrificed her comforts, her desire for new clothes and other things in order for our children to be taken care of. Our marriage has its ups and downs. But when we placed it completely into God's hands, and dedicated ~~ourselves~~ our lives, and the lives of our children to the Lord, it did a turn around. Maybe your marriage has not been completely what you wanted it to be. Maybe you have had problems and concerns. But you too can know the joy of a home where Christ reigns and rules if you are willing to turn it over to Him. I am going to ask you husbands and wives who want to do something about it to come forward doing the singing of the last hymn. I am going to ask you to come forward and renew your vows to each other and dedicate your remaining years together. I am inviting all husbands and wives, regardless of age or length of marriage to come forward as the Spirit of God leads you.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixth Sunday in Eastertide May 15, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Patty McWilliams - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude on 'Crusader's Hymn'" Young  
\*Processional Hymn No. 182 "Fairrest Lord Jesus!"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O Lord Jesus Christ who didst  
give Thy life for us that we might receive pardon and  
peace, mercifully cleanse us from all sin, and evermore  
keep us in Thy favor and love, who livest and reignest  
with the Father, and the Holy Spirit, ever one God, world  
without end. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*raise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: 1 Samuel 2: 18-26  
Hymn No. 333 "Friend of the home: as when in Galilee"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Psalms" Young  
Anthem: "Seek Ye the Lord" Roberts - Sung by  
Cyndie Sybert and the Chancel Choir  
Sermon: "AND BABY MAKES WE"  
Hymn No. 446 "Now in the days of youth"  
Benediction and Three Fold Amen  
Organ Postlude: "Improvisation" Morris

The lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Edward Weichey in memory of "Parents"  
Serving as Ushers today are \*Robb Vinroe, Brian Pfabe,  
Steve Basehore, Chris Pfabe and Bob Dellen.

> Today - Special Council meeting right after the Service.  
Monday - 7:30 - Fidelity Bible Class will meet. A  
silent auction will be held.

> Monday - 1:15 - Rev. Link will have the Service at  
Sunnyview- Your attendance would be appreciated -  
We will all meet at Sunnyview at 1:00 P.M.

Wed. - Task force meeting here at St. Paul's 10:00

> Thurs. - 6:30 - Butler Area Laymans Dinner - Wives  
are invited and urged to attend. Our Church is the  
host Church. Chuck Penar, Jake Harmon and Wm. Pflugh  
have tickets - please pick them up today.

Anyone having an electric Roaster - it is need for  
the Layman's dinner - if you have one call Ann  
Williams 287-1430; or Mary Lou Davis 283-1182 or  
let them know today.

Deacon and Mrs. John Redman will greet the Congregation  
at the door this morning.

> Hospitalized - Mr. Clarence Wolfe - Room 401 <sup>Frank Wolfe</sup>  
Mrs. Emma Heginbotham will be 90 years young this <sup>Anniston Co. Hosp.</sup> RM 377  
coming Thursday.

Nursery will be provided today by: Barb Vargo and  
Betty Carney.

> Leo Crawford's graduation is next Saturday at 1:00  
P.M. at the Western Pennsylvania Bible Institute at  
Mount Chestnut.

> Next Sunday at 7:00 P.M. - Vacation Bible School  
Meeting - This is for everyone involved - Please  
plan to be here - Teachers books will be passed out  
at this meeting.

Don't forget the time change for June, July, and  
August - Church School - 9:00; Morning Worship 10:00.

Foster Grandparents Program - Volunteers are urgently  
needed to transport Foster Grandparents between Evans  
City and Butler - You will be reimbursed .15 per mile.  
Call 283-6518.

Volunteer drivers are vitally needed to transport  
Cancer patients to Pittsburgh and New Castle hospitals.  
American Cancer Society needs people with tact,  
emotional stability, consideration to aid these patients  
Forms are available in office.



"And Baby Makes We"

Texts: 1 Sam 2:12, 26: Scripture: 1 Sam 2:18-26

Illus boy & balloons Ch, boy & mother make cry insted)  
Dad want this?

Take hands sum1, then ask if cong did this?  
Wat this hav 2 do with children? (Illus good show 5¢  
Child. R observ & if we not set examp Ch mean nothing  
Js made child. welcom & no say, Take away this intelle  
This we need do Ch & SS.

Script: compar TEXTS:

Eli, pr Shiloh=import man, ark cent worship,  
grown men & Sam boy=but Sam stay thru lif obed.

3 diffs Btween Hpphni & Phineas

1=Sp traing=Eli no do & #1=Child need know Js Xp  
Receptiv & longer wait, mayB no mak dicis & die  
Prov=trainup child etc, mus dedic 2 L lik Hannah  
Also need 2B taut by BOOK

2=OBEDIENCE=(Illus 4 yr old & next yr handful)  
But child will learn 2B obed if given examp 2 follo  
Eli fat & possibly glutton & no set examp

(Illus boy step Father's tracks)

3=DISCIPLINE=(Dad & run out of weapons)

Discip need 2B administered with luv  
Eli prob no discip sons & we C result  
(Illus Abby & judge speech 2 boy B sentence)

No know parents this boy, but know his case  
" guarantee children turn out rite, but canno expect  
turn out rite if no discip

(Illus bridge builder)

We all must B this, but bridge must B connect 2 Js Xp  
ether our own, or of communtiy must lead 2 Lord  
All child prec site G & He hold us respons whether  
help or hinder children

Js say=WHOEVER CAUS 1 THEZ LITTL 1's 2 SIN, BETTR MILL  
STONE HUNG ROUND NECK & DROWN DEPTHS OF SEA.

This means all children & not just ours  
They here & out there & we need show them luv Xp  
& how He luv them as well.

Bring them in as SS song say.  
Bring them 2 Js, ours & thoz of world

"He, She, And Baby Makes We."

Text: 1 Samuel 2:26, AND THE CHILD, SAMUEL, GREW ON, AND WAS IN FAVOR BOTH WITH THE LORD, AND ALSO WITH MEN.

Scripture: 1 Samuel 2:18-26 (Re-iterate, we cannot cover all possible on subject wives, children, etc. in one sermon. We just scratch the surface. Then prayer for guidance.

(Illustration of boy and balloons in Church: A woman named Ann Weems wrote that one bright Sunday morning she took a happy four-year old boy to church holding on to a bright blue string to which was attached an orange balloon with pink stripes. She said that it was certainly a beautiful balloon. When he met her at the door of the church ~~she asked him~~ with the balloon bobbing behind him, ~~she didn't have to ask~~ he didn't have to tell her that something went wrong. "What's the matter?" He wouldn't answer. "I bet they loved your balloon....", and out it came then, mocking the teachers voice, "We don't bring balloons to Church." Then he asked with his lip a little trembly, "Why aren't balloons allowed in Church? I thought God would like balloons."

Do you think that God likes balloons? Another person tells of a mother bringing a bright, happy wide eyed little boy to Church. The boy kept turning around and smiling at the people in the pews behind. The mother kept turning the boy around and sitting him down. At last she scolded him and sat him down and told him he was to stop that smiling. He stood up again and turned around happily and smiled at the people behind, and at this point the mother grabbed him, swatted him on the bottom a few times, and the child began to cry. She sat him down roughly in the seat and remarked, "There, that's better."

Is this what God wants? Does He want us to make wrinkled up old prunes out of happy smiling children? Some people seem to believe that the sourer they look, and the more detached and removed from the rest of the congregation they are, the more religious they are. But as the ~~old~~ old song used to say, "That ain't necessarily so." If I decide that we should pass out a few balloons on Sunday morning, there is no reason for anyone to get uptight. Or if I decide to walk back in the congregation and shake the hand of a fellow that rarely gets to shake my hand on Sunday morning, that shouldn't make people think I am being disrespectful in God's house. Let me ask you, how many of you have greeted the person sitting next to you this morning? How many of you have greeted the people in front, or in back of you? How many of you sitting near someone you do not know, have made the acquaintance of that person? Do you see what I mean? Then we wonder why people will worship in a strange congregation one Sunday and then never come back. God doesn't want us to be stiff and formal and proper. God wants us to love Him, and to show this love to our fellow-man. And this is why children many times do not feel at home in Church or Sunday School because we do not make it fun. This doesn't mean we throw all routine and order out the window. But it does mean that we smile and have a few laughs together, and enjoy being together in the joy of worshipping God.



In our Scripture for this morning, there is a contrast that we need to see and understand. I would like you to turn again to that portion of 1 Samuel to the 2nd chapter. In the 12th verse is summed up some of what ~~perhaps~~ may perhaps seem like a mystery in a portion of our Scripture today. "The sons of Eli were worthless men, and they knew not the Lord." This is in direct contrast to the boy Samuel, for we read in the 26th verse, (read text). As we see this contrast we can take note there must have been a reason for it, and there was. Eli was the priest at the <sup>sanctuary</sup> ~~Temple~~ in Shiloh. He must have been a responsible person for the Ark was at this ~~Temple~~ sanctuary and therefore this was probably the central place ~~for worship~~ where most of the ~~the~~ Israelites came to worship.

As we look at this contrast between the ~~two~~ <sup>was</sup> two sons of Eli, and the boy Samuel we see the reasons why there ~~is~~ a great difference between them. There are 3 main reasons for the discrepancy. They are: 1. Spiritual, 2. Obedience, 3. Discipline. There are those who perhaps would say that we could not make a <sup>due</sup> comparison between Hophni and Phineas and Samuel because they were grown and he was a boy of 12. But the future life of Samuel bears out that he stayed the same way as a grown man, as he did as a ~~boy~~ mere boy.

Eli neglected to give his sons the complete spiritual training they needed, for we read in the 12th verse, "They knew not the Lord." This is the number one task for parents in the raising of children. We said last week the number one requirement for a ~~wife~~ woman was to know the Lord, and we said the week before that a man's number one requirement was to know the Lord. Now we see that this is the number one requirement for children. If we are going to have people who amount to anything in the world, their lives must be lived on the spiritual plane, and we cannot stress this enough. If we want our children to amount to anything, we must bring them to Christ, and get them to know Him at an early age. Children are more receptive to accepting Him, than grownups. In fact as each year passes in an individual's life, it becomes harder and harder to understand why this is important, and alas, many people fight it most of their adult lives and die without ever knowing the joy of salvation through Christ. This is why we as parents must strive to bring our children to this

knowledge while their lives are still moldable and formable. Proverbs tells us, "Train up a child in the way he should go, and when he is old he will not depart from it." We need parents who will get down on their knees and regardless of how old their children are, if they know the children are outside the fold, to dedicate them to God as Hannah dedicated Samuel to the Lord. All it takes, is to say, "Lord, this child or these children you have given to us are not ours to own. They belong to You. As yours, You can do with them what you want. I want them to grow to be good Christian men and women, but only You can make this possible. So I turn them over to You and will let You lead and guide them in the way." But this does not mean we relinquish our responsibility of further training. They need to be taught from the Book, and I don't mean ~~the~~ just the school book. I mean THE BOOK, God's Holy Word. But in order to do this we must study it and learn from it. So it is a two way street. It isn't just parents teaching children. But God teaching parents to be parents so they can teach children so can learn from the example.

To make a further comparison between the sons of Eli and Samuel we see that obedience was what separated the two. Read how Hophni and Phineas disobeyed their father, but how Samuel was obedient to Eli, and to God. But obedience is very much predicated upon what a person sees to obey. If a parent ~~xxx~~ expects a child to obey while he or she is ~~immorally, xxx~~ not setting the proper example, that parent may be fighting a losing battle. We are told that Eli was very fat. It is a good possibility he got that way because he was a glutton. Therefore, if this is true, then he could not very well expect his sons to refrain from taking all of the meat they wanted from those who brought that meat to be offered as a sacrifice. Eli needed to set the example and only then demand obedience. (Illustration of little boy stepping in Daddy's tracks)

Have you given your child or children the right kind of tracks to step in?

The other point of comparison between the sons of Eli and Samuel is the point of discipline. Many times obedience and discipline go hand in hand. But where obedience is something that is shown by the actions of the parents as well as taught, discipline is something that



Both obedience and discipline are shown by the parents as well as taught by them. Parents cannot tell their children not to do something, and then do it with the admonition, "Don't do as I do, do as I say." This will backfire. But discipline is different from obedience ~~xxx~~ in that it must take corrective measures when obedience is not forthcoming. In other words we could say that discipline grows out of obedience or the lack of it.

(Illustration of 4 year old boy and next year a handful)

This is quite often the case. Someone who has seen the decline of parental discipline thought that perhaps it was caused by our modern ~~times~~. So he wrote, (Illustration of Dad running out of weapons).

Frequently someone will give me an illustration that they feel I can use at a future date. I would like to share with you an illustration of a column written by a lady in Miami, Florida to Dear Abby. Abby thought it good enough to write an entire column on it, and I believe it is good enough to warrant our attention.

(Read Dear Abby letter about 17 yr old on drugs)

This is not an isolated case by any means. We do not know what these parents did or did not do with this boy. But we do know their heartache must be tremendous. Because we strive to raise our children in the proper manner does not guarantee what they will turn out to be. But one thing is certain, and that is, if we do not do it according to God's plan, we cannot expect them to turn out right. If God gives us the responsibility to raise children, then we must turn the child over to Him and prepare that child as God gives us guidance. This is a sacred trust we cannot push off on someone else.

(Illustration of bridge builder).

This is what we are all to be, but the bridge must connect our children with Jesus Christ. This must always be our aim and goal in all of life, whether the children ~~belong~~ have been given to us in our own families, or whether they are the children of the community in which we live. All children are precious in the sight of God, and God is going to hold us responsible whether we have helped or hindered their lives. Jesus gives us the admonition, "Whoever causes one of these little ones to sin, it were better a millstone were hung around his neck

and he were drowned in the depths of the sea." This means all children, not  
st our families. The children are here, and they are out there. Let us  
show them the love of Christ with our lives and with the joy that we have for  
Him. Let us bring them in, bring them in, bring the little ones to Jesus, as  
the old childrens Sunday School song says.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventh Sunday in Eastertide May 22, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mrs. Cyndie Sybert, Youth Choir Director  
Brenda Marburger, Patty McWilliams - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Jesu, Joy of Man's Desiring" Bach  
\*Processional Hymn No. 12 "For the beauty of the earth"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Our Father, we seek your help.  
We are powerless without you. We thank you for home  
and family, but we know that even in this realm we are  
not quite what we should be. We are cross at times and  
we treat others of our families badly. We know that we  
should be loving, but too often we are hateful. Our  
list could go on and on, but you know what we are and  
what we have done. So we earnestly pray that you will  
forgive us, for we ask it in Jesus' name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Deuteronomy 29: 10-20  
Hymn No. 262 "Teach me, O Lord, Thy holy way"  
\*Affirmation of Faith (Family Creed) We believe in God,  
our heavenly Father, who has ordained that people should live  
together in families, finding joy and fellowship in mutual  
sharing. We believe in Jesus Christ who taught us the value  
of children and good homes. We believe that our children  
are given to us as a sacred trust as well as a joyous  
responsibility. We believe these children have a need for  
Christian teaching as a part of their total training for  
Christian citizenship. We believe in the Church as an  
institution established through the wisdom of Almighty God  
for the furthering of the Gospel of Jesus Christ, through  
personal work, teaching in Church and home, and the ministry  
of the word.

We believe in the laying of a religious foundation  
in each home, so that each member may be given strength  
for daily living.

We believe that the Holy Spirit is needed to empower  
God's people to live not only as families, but to love  
and walk together in harmony with all men. We believe  
that the knowledge and love of Jesus Christ in the lives  
of individuals can transform home life, to the extent  
that its members will find peace and happiness, and  
power for radiant living. But we also believe that  
all of this can only come about through a new dedi-  
cation of each family member using God's Book, the Bible,  
as the basis for each of our lives. Amen.

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Arisso" Bach

Anthem: "Put Your Hand in the Hand" MacLellan - Youth

Sermon: "HE, SHE, AND BABY MAKES WE, TOGETHER WE'RE A

Hymn of Invitation No. 214 "Just as I am" FAMILY"

Dedication of Families

Benediction and Three fold Amen

Postlude: "Give Me A Faith" Bitgood

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Paul Campbell in memory of Mrs. Campbell's

Parents - Mr. & Mrs. James P. Christy

Serving as Ushers today are: \*Richard Mangel, Don

Kingsley, Art Carney, Gary Penar and John Dreher

Deacon and Mrs. William Pflugh will greet the Congre-  
gation at the door this morning.

Nursery will be provided by Virginia Mangel, Gaye

Bowser, and Lynne Bosko. *EARL WIGAN - AMMISTORE HOSPITAL*

> Hospitalized: Mr. Clarence Wolfe 628 - *GAIL HITIKA HOME*

> Tonight - 7:00 - Vacation Bible School meeting *MRS. STANTON*

> Our sincere sympathy to family and friends of Mrs. *INT. CASE*

> Lewis Davis who passed away this week. - *FLOWERS*

> Our congratulations to Mr. & Mrs. Roland Thompson who

celebrated their 40th Wedding Anniversary yesterday.

"He, She, And Baby Makes We, Together We're A  
Text: Deut 29:18a, Scrip. Deut 29:10-20 Family"

Far prays 2gether, stays 2gether, old daying

Jews as examp of family lif, then & 2day

EXEGETE scripture=God wants 2B #1 & this apply 2 us  
(If is teacher teach prayer, boy say Help)

Present day need help, turn 2 Scrip not family, but  
can use 4 that purpose, Mk 4:35-41

Js teach para, lik 2 tak liberty & mak parab

Ship=home, discips=famly, Js=Himself, storm=world cares

" =family launch sea lif, guest aboard, storm, summon Him

He ask why fearful? No faith?

1st ingred in fam=Faith, but Faith without Need=Nothing

Comp boat, discips & their need, & hav Js Xp solver

Mod fams lik this til fiance, children etc ruin indee  
dependence, but why call 4 help?

But pilot abl 2 tak authorit over circumstances

P tell us Eph 6:12 READ

fite with Satan, demon forces & need help Js Xp

Psycol, psychiatr call other names, but Satan & forces

Wat need is=2 Surrender ~~2xxx~~ fams 2 Xp

He tak charg hus, wife, child, jobs, money, all area

No mean we robots, but mean trust Xp suppl answers prob

Situation work caus concern, or chance 2 mov up etc

Need ask wat Lord want 2 do, He will reveal it

All hav cum from G, & 1st 10th Blong 2 Him

Inflation etc, but G no change demand

Wen do it, monetary concerns chang, no let peop tell

otherwise, still peop bless by tithe, this cong 2

Surrender 2 Xp shud mean lern thru Word, P say STUDY

2 SHOW THYSELF APPROVED, this mean digest Sp food

M n 2 meet G hous, worship, gro 2gether as fam of G

" shar 2gether, in partic luv ea other & pray 2

1 another, mean support falling & care 4 1 anoth

This not comple pictur by no means, but not our streng  
2 hav successful families.

(Illus man, boy lift stone, & him no ask father)

This need 2B out think, we canno do it by self, must

surrender lif selves, fams 2 G

(Invitation)



"He, She, And Baby Makes We,  
Together We're A Family"

Text: Deuteronomy 29:18a

TEST THERE ~~XXX~~ SHOULD BE AMONG YOU MAN, OR WOMAN, OR FAMILY, OR TRIBE, WHOSE  
HEART TURNETH AWAY THIS DAY FROM THE LORD OUR GOD, TO GO AND SERVE THE GODS OF  
THESE NATIONS;

Scripture: Deuteronomy 29:10-20

There was a saying just a short while back which proclaimed, "The family that prays together, stays together." If we ever doubted the authenticity of this remark, we only needed to look at the lives of the Jewish people. Regardless of how many times they turned from God, the family as a unit was maintained and held in extreme honor. They took the task of being the ones to carry on the faith very seriously. Even today, although they face the same problems we face, and their families are being threatened just as ours, they have a stronger sense of family and family ties than do many gentiles.

Our Scripture for this morning sets much of this down. Let us look at what Moses was saying. Moses had assembled the people and was giving them the advice and admonishments they needed if they were to enter the promised land and live as God intended for them to do. They were there as tribes, and officers, and as families, and the laborers as well, vss 10-11. Moses purpose for this is to make a covenant to the Lord as God promised He would have with them many years before through Abraham, Isaac and Jacob, vss 12-13. But Moses is not only giving this message to those assembled, but with others who would come after them, vss 14-15. This message was meant for those who were not Jews but were living among them as well, and we find this also in the 11th vs.

Moses goes on to remind the people how they had seen the idols of the Egyptians of wood and stone and metals of silver and gold and the Israelites are reminded not to adopt these ways, vss 16-18. Now some of these verses pertain just to the situation of the Jews at this point in their lives. But it also gives instructions as to what to do for those who would come at a later time. These instructions were to be handed down from family to family and they were to remember that they belonged to God and owed Him their allegiance.

But it is in vs 18a, that the role of ~~the~~ each member of tribe and family is spelled out. It tells them in no uncertain terms that God is to be their only

God regardless of where they are. Moses goes on to state that the individual group who do not follow these warnings will be blotted out of heaven. Now this may seem to be pretty strong medicine to take, but like the people of Israel we need to know that God does not fool around. He sets forth how we are to live and He ~~ex~~ not only expects us to live that way, but He ~~demandsi~~ demands it. Although this portion of scripture does not specifically talk about families yet the ~~illusions~~ allusions are there for us. Basically what I believe we need to understand from this Scripture is that God wants us to have Him as ~~the~~ the only God in our lives, and when He isn't everything gets out of whack. We know that we are not a part of the people to whom these original remarks were made, but we do know that just as the words applied to them, they apply to us as well.

(Illustration teacher teaching class about prayer, silently pray, and boy prays help.)

We realize that in our present day there is a need for help and merely trying to pass it off in the lives of families as just a need for prayer is to ignore the larger part of the problem. I would like to direct your thinking to a small portion of Scripture this morning that does not actually tell or talk about family life or living, but gives us an illustration of what all families need to do in this present age. Let us turn to the Gospel of Mark, the 4th chapter and the 35th verse. (Read vss 35-41).

Here is an incident that ~~doesn't~~ is not related to the family or matters of the family. But just as Jesus spoke in parables many times, I would like to take the liberty of using this passage of scripture in parable form. If we think of each of the ingredients of this story as standing for something, I will strive to make my point clear.

The ship in which the disciples and Jesus could very well stand for the home, the place where the family is sheltered from the storms of life. The disciples would stand for the individual members of the family, and Jesus would naturally represent Himself. The sudden storm swamping the boat would stand for the cares and problems of the world trying to overcome the family and destroy them. Now if we let these ingredients serve as the basis for the formula that can and will



work for every family let us dissect it a little further. The ship could very well stand for just one home or household as we look at it this morning. This particular family group is launched on the sea of life. But as so often happens a storm comes along to threaten the very existence of that home and family. But there is a guest aboard who can help in times of need. So He is summoned to give His unparalleled help. He was questioned as to His particular concern for them. Without giving a reply He sets to work and stems the force and fury of the storm and it is then that He remarks, "Why ~~xxxx~~ are ye so fearful? How is it ye have no faith?"

He is questioning their trust in Him that He is able to do this, as well as questioning that they expressed a belief that He would permit them to go under. But here is the first ingredient needed in the family and it is FAITH. But simply to have faith proves nothing. Faith without a real need for it is nothing. So in order for faith to be operative, there must be NEED. Now this is where this story takes on a different meaning. For here we see the ship being tossed to and fro, and the disciples were probably trying frantically to do everything their experience and knowledge had taught them would work. But this is not solving the problem. They may have been pulling on oars faster than they had ever rowed before, but it was of no use, the boat was simply being engulfed with water, and they could not stop it. So they had a very definite need. And since they not only had the need, but they also had the ingredient that would solve that need, they called upon it. And it being in this case Jesus Christ of course. And this is how it is with families. We can be self-sufficient for perhaps a long period of time. No real needs, because we are capable of taking care of ourselves and we can be relatively independent. But along comes a storm in the form of a wayward son or daughter. Or perhaps there is a financial setback, or some other storm to upset the family ship, and thus there is a need. But what is the average solution to this need? The average solution is to let the pilot sleep on in the back of the boat, instead of calling Him forth to make the storm cease and go away. The reason of course is that if you can muscle your way out of ~~all~~<sup>most</sup> other difficulties, why not in family circumstances as well?

But what we do not take into consideration is the fact that the pilot is able to have authority over all circumstances. The disciples found this out in short order. What we need to know is that many times our bad circumstances are caused by forces that are beyond our control or ability to overcome. Paul tells us we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph 6:12. From this then we realize that our fight is often with Satan and his demonic forces and we cannot overcome them without the spiritual help supplied by Christ. Psychologists, and psychiatrists may give these problems all sorts of scientific names, but it all boils down to Satan and his forces.

So what is needed is for us to surrender our families to Jesus Christ. This simply means that He takes charge of husband, wife, and children. It means He takes charge of our jobs, our money, and ~~for this~~ all areas of our lives. This doesn't mean that we become like robots and never have a thought of our own, but it means that we trust Christ to supply the answers to all of our problems.

We may have a situation in our work that may be causing us concern, or perhaps we have an opportunity to make a move to another department or to another job. At this point we need to ask what the Lord would have do. He will reveal it in some way that we will know what He wants us to do.

It means that we realize that all we have comes to us from God, and the 1st 10th of our money belongs to the Lord. Times may change, and inflation and all other things may eat away at what we have. But God's plan for mankind has not changed and will not change. His demands are still the same and when we do it according to ~~what~~ what He wants, then we will see our monetary concerns change. Don't let anyone tell you that God's demands are not 1/10th anymore. There are still people who tithe and are being blessed by it and will tell you so. We have some of them in this congregation.

Surrender to Jesus Christ should mean learning of Him through His Word. Paul tells us to study and show ourselves approved. This means that we digest the



spiritual food God has provided for us. But it also means that we meet together in His house and not only worship Him, but grow together as a family of the children of God. This means we share things together in particular the love He has given to all of us. But it also means that we pray for each other when we have concerns and needs. It means we support each other when we are falling, and that each of us ~~shows~~ cares for one another.

Now all of this is not the complete picture of surrender to Jesus Christ, naturally. Time does not permit the complete picture. But we need to know that it is not in our own strength that we have successful families. A man happened to come along the road and his small son was striving to move a heavy stone. Noting his inability to move it he asked, "Are you using all your strength?" The little boy answered, "Yes, I am." "No," the father replied, "You are not, you haven't asked me." This is what needs to be our thinking. We cannot do it without surrendering our lives and the lives of our families.

I am going to ~~ask~~ invite entire families to come forward during the singing of the last hymn and dedicate yourselves to the Lord. Many of you could not come forward when we renewed our marriage vows for one reason or other. Some of you may be just a mother or father raising children alone. Some of you are grandparents concerned about your grandchildren. Whatever your circumstances, I would ask you to please come to the altar rail if you mean business with God for your family and let us dedicate our families in this congregation to the care and keeping of our Lord Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Memorial Day - Pentecost May 29, 1977  
Weekend (Whitsunday)  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Brenda Marburger, Patty McWilliams - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude Music: "Surely Goodness and Mercy" Peterson  
"Contemplation" Hughes  
\*Processional Hymn No. 440 "God of our fathers"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: "O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: 2 Kings 6: 8-23  
Hymn No. 441 "My country, 'tis of thee"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "O Land of Rest" Turner  
Solo: Lloyd Link  
Sermon: "HOORAY FOR OUR SIDE"  
Prayer and Lord's Prayer  
Hymn No. 443 "O beautiful for spacious skies"  
Benediction and Three Fold Amen

Organ Postlude "Battle Hymn of Republic" Steffe

----- \*Congregation Standing -----  
The lovely Flowers on the Altar have been placed by Mr. & Mrs. James Stewart in memory of Mrs. Ella Stewart.

Serving as Ushers today are: \*Mike Nazaruk, James McClymonds, Roy Andrews

Mr. & Mrs. Charles Penar will greet the Congregation at the door this morning.

Nursery will be provided today by Paul and Vickie Holt and Mary Dellen.

The attendance last Sunday was 200

> Wed. - 7:30 - Council Meeting

> Thurs. - The Newsletter will be published - please have all the material in by Wednesday.

> Next Sunday - EARLY SERVICES: Church School at 9:00 Morning Worship at 10:00 A.M.

> Next Sunday will be Holy Communion (Pew); Sunday evening - 7:30 (Altar Communion)

> June 26 - Church will be at Butler Co. Memorial Park at the Large Shelter. No Church School, Morning Worship at 10:00. Casual dress - Bring a picnic and folding chairs. BRING enough tureens to compensate for your family. Beverage will be provided.

> Hospitalized - ~~MR.~~ Clarence Wolfe and Mr. Earl Wogan.

> Vacation Bible School - Mornings - June 20-23; 27-30 from 9 to 11:30 A.M. Adult Bible School June 20-23 from 7:30 to 9:00 P.M. Nursery will be provided for the evening sessions.

Rev. Frazier will be here as a Guest Pastor on June 12. We hope to have a good attendance. Chet Staufer will serve as Liturgist.

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The Bible symbolizes the Word of God, the message of the heavenly Father which Jesus calls the truth. The Holy Scriptures testify that Jesus Christ is the Savior of the world. This book predicted and now proclaims as fulfilled the great events in history: Christ nailed to a cross and now risen again as God's Solution to sin. This is the Gospel.

Welcome Visitors: BIRTHDAYS YESTERDAY, LLOYD PARK  
This week Chicago, back Friday FRY.

NO YOUTH MEETING TONIGHT OUT VOL 3 BALL  
PRE-ENROLLMENT FORM-14 BACK (BACK AT CHURCH N. RESIDE)



"Hooray For Our Side"

Text: 2 Kings 6:16, Scripture: 2 Kings 6:8-23

Scrip this AM C Isites & events & Elisha in pattic  
Exe te Scripture

In all this 1 thing stand out READ TEXT  
Here anser 2 fear of serv of Elisha, pictur this man  
& his fears, d smay etc.

Several things 2B sed 4 this text  
1=Elisha optimist in pessimistic circumstances  
(Optimist stories)

Can't we C this episode optimistic view held by  
4 fathers?

(Illustration G. Washington, Hay Island, Revolu War)

Isn't this truth? We tak freedom 4 granted & it easy  
2 say Hooray 4 Our Side, tak no effort, cost nothing  
Need hav sens respons 2 o'rcum things 2day threaten  
foundation our nation

2=Elsiah willing 2 look Byond Syrians & C power Alm  
G reddy 2 descend on his Bhalf

So easy look military & 2 thoz who wud lead us  
(Illus Cincinnatus & Roman Senate 2300 yr ago)

Wonderful say, Hooray 4 Our Side at sport event etc  
But battles lif this shout shud B 4 prais & thanks  
2 G 4 His guidanc & bauthority our Bhalf

Ps 34:7, Read

Heb 12:1, Read (In book Angels)

B Graham say, grandstand, players & angels spectators  
From all this then need hav courag Elisha, & know  
even tho we no C with naked eye, G's forces round us  
(Illus man little, girl, comfort of father hand)

This we need never 4get,

W. can say, HOORAY 4 OUR SIDE, Bcuz our side contain  
avenly host, & we never alone

Js say, "I will not leave you comfortless" & let us  
rejoic that He has not,

4 our side=Heavenly Host, The Lord, our Savior

Js Xp, & guid of H. Sp.

So we 2 lik Elisha need 2 lift up eyes 2 hills & C  
there our side assembled, "Hooray For Our Side"

"Hooray For Our Side"

Text: 2 Kings 6:16,

"And he answered, Fear not; for they who are with us are more than they who are  
th them."

Scripture: 2 Kings 6:8-~~16~~ 23

In our Scripture for this morning we see several things that took place in the lives of the Israelites and in particular in the life of Elisha. Involved in all of this is the fact that God was working mightily in Elisha's life and through him the Israelites were spared from the Syrians.

As we begin reading with the 8th verse of this 6th chapter of 2 Kings we read that the King of Syria made war against ~~the~~ Israel and told his servants to set up camp as it is stated in the King James, and the Revised Standard versions, However, ancient manuscripts which ~~should have~~ actually give the more exact meaning were not followed. The more correct reading according to most Biblical scholars would render this verse, "Then, the king of Syria warred against Israel and took counsel with his servants saying, In such and such a place let us make an ambush." Then in the 9th verse we read that the man of God, meaning Elisha sent word to the king of Israel saying, "Beware that thou pass not such a place for there, the Syrians are come down." And again, ancient manuscripts which were not copied completely tell it, "Have concealed themselves," which makes the meaning much clearer.

And so we read on in the 10th verse that the king of Israel followed the advice of Elisha and is spared, "Not once, nor twice," which should really read, "Time after time." And so the king of Syria begins to suspect that there is a spy within his own organization because his moves seem to be leaking to the ears of the Israelites and they know what he is going to do ahead of time. And so he is bothered by this and calls for his servants to give an accounting of their moves. He demands to know which of them is spying for the Israelis, vs 11.

But one of his servants who is very wise tells the king that it is none of them but instead, it is the man of God Elisha, who is being given supernatural information, to the extent that the words the king speaks in his bedroom are known to this prophet, v2 12. So the Syrian king sends spies to find out where



Elisha is and it is determined that he is at Dothan, vs 13<sup>4</sup>. So the king sends his armies consisting of mounted soldiers and the men driving chariots and they surround the city by night, vs 14.

So it is that the next morning the servant of Elisha arises and goes out of their house or dwelling, and he sees the place is surrounded by Syrians, and he becomes alarmed and comes back to Elisha and asks him what they are going to do about this present crisis, vs 15. It is at this point that Elisha gives the advice that should be standard courage for all believers, "Fear not: for they that be with us are more than they that be with them." But this point was falling on deaf ears and being seen with uncomprehending eyes. Elisha knowing this prayed as we read, vs 17a. And the eyes of the servant were opened and he saw that the Lord's army was completely surrounding those that thought they had surrounded Elisha and the town of Dothan, vs 17b.

At this point the Syrians attack, vs 18<sup>a</sup>, and Elisha prays that God will strike them blind which He did, vs 18b. Elisha is able to lead them to Samaria right Lord opens the eyes into the stronghold of the king of Israel, vs 19, and the king of Israel wants of the Syrians after Elisha prays for this, and they find themselves in Samaria ~~to know if they should destroy them~~ vs 20.

The king of Israel wants to know if he should attack them, but Elisha gives him the advice that he should not kill those who have been taken captive and instead they should be fed, vs 21-22. And so they are fed and then sent home, and thus the army of the Syrians was broken up never to be a threat to them again, vs 23.

Now in all of this there is one thing which to me stands out above all else.

It is found in the 16th verse, (read it). Here we see the stirring answer to the fear of the servant of Elisha. If you can picture for a moment the utter despair which must have held this man in its grip at the sight of all of those Syrian soldiers, chariots and horses. And then his master tells him not to fear, that they have more to defend them than the Syrians do.

There are several things to be said for this wonderful text. First Elisha is to be credited with being an optimist in the midst of very dire circumstances. An optimist is (stories of optimists and pessimists).

Can't you see in this episode the same optimistic view held by our early founding fathers?

(Illustration G. Washington at Hays Island)

And isn't this the truth? It cost the blood sweat and tears of many men to give us the freedom we so easily forget and still enjoy and it is so easy to stand on the sidelines and shout, "Hooray For Our Side," in the mistaken notion that freedom will continue to perpetuate itself without any effort on our part. We need to have a renewed sense of responsibility to overcome the things which today are threatening the very foundations of our nation.

But there is yet another thing which stands out in the comment made by Elisha, and that is he was willing to look beyond the hordes of Syrians surrounding them and see the power of Almighty God ready to descend on their behalf. It is always so easy to look to the strength of our military and to look to those who would lead us in perilous times. Listen to what a statesman has said, (Illustration of Cincinnatus). Doesn't that have the ring of authority to it? Doesn't it show that the man has ~~xx~~ his finger on the pulse beat of our nation? It certainly does, but the strange thing about it is that it was spoken by a man named Cincinnatus to the Roman Senate 2300 years ago.

It is wonderful to be able to shout "Hooray For Our Side," in sporting events or games, but the shout of "Hooray For Our Side," in the battles of life should be giving praise to the guidance and authority of Almighty God, for with His angels surrounding us on all sides we can sense and feel the victory.

This is what was taking place with Elisha as he was surrounded by the Syrians. In Psalm 34:7 we read, "The angel of the Lord encampeth round about those who fear him, and delivereth them." In Hebrews 12:1 we read, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," and here we are told that these witnesses are angels. Billy Graham in his book entitled, "Angels," writes that it is almost like we are in a large stadium. We the people who are living this life are the ones who are on the field as the participant and the cloud of witnesses are the angels filling the grandstands and watching



us as well as watching us. From all of this then we need to have the courage Elisha that we may know that although we cannot see them with the naked eye, Almighty God's forces are all around us to lead us and help us.

(Illustration of man and little girl being comforted by his hand)

This is the main thing we need to never forget. We can truly say, "Hooray For Our Side," because our side contains the Lord and His heavenly host. We are never alone. Jesus said, "I will not leave you comfortless," and let us rejoice that He has not for our side contains the Lord, His heavenly host, our Saviour Jesus Christ, and the guidance of the Holy Spirit. So we too like Elisha, need to lift up our eyes to the hills, and see there our side assembled.

1977

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
First Sunday After Pentecost June 5, 1977  
(Trinity Sunday)  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Bobby Shakely - Acolytes

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ORDER FOR HOLY COMMUNION 10:00 A.M.  
Prelude "Pastorale" A. Guilment  
\*Processional Hymn 184 "All hail the power of Jesus' name"  
\*Ascription - Choral Amen  
\*Alternate Order of Communion Page 32  
Scripture John 16: 1-15  
Hymn No. 188 "Holy Spirit, Truth Divine"  
\*Apostles Creed  
\*Gloria Patri  
Announcements  
Offering  
Offertory "My Lord and I" Howdy and Dutch  
Anthem "The Heavens are Telling" Beethoven  
Sermon: "BLANKET COVERAGE"  
Communion Hymn No. 341 "Here, O my Lord, I see Thee  
face to face"  
\*Page 33 Alternate Order of Communion  
The Communion (Retain elements until all are served)  
\*Prayer of Thanksgiving  
\*The Hymn of Thanksgiving 193 "Spirit of God, descent  
upon my heart"  
\*Benediction  
\*Threefold Amen  
\*Postlude "Improvisation" Morris  
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\*Congregation Standing -----  
The Elders and Deacons will serve communion today.  
The Elders and Deacons will also serve as Ushers.  
We invite all Christians regardless of denomination  
to partake of the Lord's supper with us.  
Please fill out a communion card so that our Church's  
records are accurate. You will find them in the  
pews  
If visitors will put either the name and address of  
their church or their Pastor's name and address on  
the back of the communion card, it will be forwarded.

Mr. & Mrs. Robert Tait will greet the Congregation  
at the door this morning.

Nursery will be provided today by: Betty Pfabe,  
Ann Falkner, and Patty McWilliams.

The attendance last Sunday was 162

> Hospitalized: Earl Wogan - Kittanning General Hosp.  
Clarence Wolfe, Gail Mittica, Mrs. Philip Snyder  
(Judy) had a baby boy - 210 Freeport Road; Lester  
Hulick.

> This evening Holy Communion will be at 7:30 P.M.  
at the Altar.

Monday - 7:30 - Women's Mary Prugh Circle meeting

> Next Sunday Rev. Roy L. Frazier will be here while  
Rev. & Mrs. Link and Family will be at Dale's  
graduation. We hope to have a good turn out for  
Rev. Frazier's sake.

> VACATION BIBLE SCHOOL - June 20-23 and June 27-30  
from 9:00 A.M. to 11:30 A.M. - This is for ages  
3 to the 6th grade. (Monday thru Thurs)

> June 20-23 from 7:30 P.M. to 9:00 P.M. - Youth and  
Adult Class.

We are asking the Ladies to bake cookies for Vacation  
Bible School. A list will be sent around today -  
please sign up if you possibly can.

> Registrations for Vacation Bible School are in the  
office. Please register now for any of these classes  
that you or your children are wanting to attend.  
Pre-registration is preferred so materials can be  
ordered. Come, it will be rewarding.

Confirmation pictures are in - please pick yours up  
today if you possibly can.

> Don't forget to reserve June 26 - Church in the Park  
and also the Picnic to follow. Bring your own chairs.  
Please do not dress up for this - just casual dress.

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When the Prelude music begins, we should begin to  
meditate and commune with God through the music, and  
through the thoughts the music evokes in our hearts.  
In the Church service it is the Beginning of the  
Worship and a time to prepare us for Worship.

WELCOME VISITORS:

SHORT V.R.S. MEETING FOLLOWING CHURCH.



"Being Lead To Know"

Text: 1 Cor 2:12, Scripture: 1 Cor 2

Por on Scrip P expl main thrust his preach  
Vss 1-2, P no speak his wisdom, but preach Js Xp  
(Illus Church & arch "We Preach Christ Crucified")  
He knew with mor wisd cum desir 2 4sak plain, simpl  
Messag Js Xp must B preach or Ch no stand 4 long  
P say preach done power G, not own vss 3,4  
(Illus nu preach & cong lerned men, Dad & advice Gosp)  
G's Word is wat men not only need, but want  
P say MUSTERION=hidden meaning, privat club etc vs 8  
Thoz acapt I know Musterion of G, & reverse true  
No underst all G has in stor 4 thoz who luv & liv  
4 Him, vs 9.  
H Sp cum & sho thez thing 2 thos who in Xp vs 10  
No I kno inner man excep man liv that lif, vs 11a  
Same tru G, & only H Sp kno intimat things of G &  
it only H Sp can giv 2 us.  
Tru wisd no cum from man, but Sp of G  
H Sp P say cum freely from G  
Sp world secular/Satan & Sp G=H Sp permit 2 kno vs 12  
Vs 13, no wisd man but H Sp let Blievr compare Sp  
things 2 Sp things  
Then op natural/sp man, & natural no underst Sp  
lik mix apples & oranges, never van B  
Natural man must Beum Sp if underst & kno Sp things  
P point out vss 14,15  
Word 4 Sp=PNEUMATIKOS=Sp filled  
PNEUMA mean=breath, air, wind & literal fill Br of G  
Will sing last hymn, "Breath on me Breath of God"  
P clos discorse by state no I cud ever know mind of  
G or instruct Him,  
(at Blievr can B taut by G Bcuz he kno Xp & ther4  
can underst mind of Xp  
This Sp fill individ  
P say, Sp person Being Lead To Know  
(Illus "I'm No Theologian")  
No need 2B Theologian 2 underst wat G want us 2 unde  
All requir kno Xp as Sav, & seek 2 grow in Him  
Must study 2 sho self approv P say Timothy  
H Sp will instruct & we will kno wat G want us 2 kno  
Unlik ~~xx~~ man who no underst Comm we can kno Comm  
is partak elements of Bred & Wine 2 4giveness sins  
But also in Rememb of sacrif Js Xp made 4 us  
In Sacra we R dealing not only mystical presence of  
Jl p, but with presence of H Sp guid us in 2 all  
truth.  
Come let us eat at His table.

"Blanket Coverage"

Text: John 16:9-11, Scripture: John 16:1-15

Ad t no know intrics, even confused, but sum insuranc  
is call Blanket Coverage.  
This wat G did in such way it oft overlooked  
In 2 Scrip 4 this morn, Js expl 2 discips He leav  
all farewel it tak on sadness after 5 yrs, vs 6  
He says must go away, it necessary vs 7a  
(Illus little girl, Sunday School, & G send blanket)  
G cud no complet plan if Js no go away vs 7b  
Regardless how girl interp she rite & we hav Bl Co  
Js spel out duties H Sp & they 3fold vs 8  
KJV=Reprove, RSV & Liv B=Convince, Nu Am Stand=Convict  
This better. May convince sum 1 2 do sumthin & the  
listen & 4get if choose  
But if tell them sumthin shud do & convict in hart,  
(H Sp do this), Convic works hart, lif & no let go  
It nag thot canno B drown bottl, or erase in pill  
"Keep cumin bak, canno B escape Bcuz it from G  
1=Convict SIN, vs 9, notic singular not plural=1 Sin  
That sin spel out vs 9, UNBELIEF  
This SIN abuv all, Bcuz person Bliev, acapt Xp, he tur  
from SIN & Blievs  
~~xxxxxx~~ person hav 4giveness & this why Com/L Supp  
2=Convict Riteousness, vs 10=this mean H Sp glorify  
Js Xp as point vs 14.  
He show Js as sinles, riteous S of G, Incarn, G fles  
This convic sho immens fact sinles pers exec 4 SIN  
SIN separ mankind from G (Unbelief)  
No animal cud suffice, this go on 4 yrs & man still  
sinful & unbeliev  
(ust do nother way, & way chosen convict world rite  
oi Js Xp, & mak His sacrif of gigantic proportions  
3=Convict Judgement, vs 11=Wat is judg? A judg Bcuz  
princee this world judged, & here is plural of SINS  
Sins all kind, steal, cheat, adultery, kill etc.  
4 Blievr judg no hold sam peril as 4 unbelievr  
"unbelievr it judg 2 etern punish 4 unbelief wat G  
did 4 him. Satan no need worry bout this guy  
4 ~~xx~~believr Satan try turn from Lord, from reward cud  
hav  
Judg not 4 sin, but things cud B dun 4 Xp, Sin ommis  
Neglect read Bib, no witness, attend Worship & grow  
Thus Satan seek advantag 2 turn us from G if poss  
But judg no B worried bout by believrs  
He.e synop H Sp work & follo Ascen Js, He cum mitey  
Vs 12, Js knew discips no underst all, but told wat eu  
vs 13, then Js clos discorse vs 15.

This hidden gem Js share with discip  
 This wat Lord's Supper, or Communion all about  
 It occation not only 2 hav sins 4given,  
 But to draw near 2 throne of Grace & to  
 "Do this in Remembrance of Him."  
 Come let us eat and drink at His table.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Trinity Sunday

June 5, 1978

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist

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ORDER FOR HOLY COMMUNION - 7:30 P.M.

Prelude "Pastorale" A. Guilmant

\*Hymn No. 198 "Holy, Holy, Holy Lord"

\*Ascription

\*Invocation

Scripture: 1 Corinthians 2

Offering

Offertory (Duet by Howdy and Dutch) "My Lord and I"

Sermon: "Being Lead To Know"

Communion Hymn 193 "Spirit of God"

\*Alternate Order of Communion Page 32

The Communion

\*Prayer of Thanksgiving

\*Hymn of Thanksgiving 191 "Breathe on me, Breath of God"

\*Benediction

\*Threefold Amen

\*Postlude "Improvisation"

- - - - - \*Congregation Standing - - - - -

We invite all Christians regardless of denomination  
to partake of the Lord's supper with us.

Please fill out a Communion card so that our Church's  
records are accurate. You will find them in the  
receptacle on the back of the pews.

If visitors will put either the name and address of  
their church or their Pastor's name and address on  
the back of the communion card, it will be forwarded.

After the ushers have picked up the Communion cups &  
start toward the Altar, those who just took Communion  
will please rise & return to seats. After all have  
Communed and elements have been covered, we will have  
the dismissal once.

Welcome visitors:

## "Blanket Coverage"

Text: John 16:9-11, Scripture: John 16:1-15

I am sure that almost all of us are familiar with the insurance term of "Blanket Coverage." I do not profess to know all of the intricacies of insurance, in fact I am like the average layman in this field, utterly confused. But I do know that the term stems from the fact that a certain type of insurance can and does cover all of the specifics in a certain area. But I would like to use it in the sense that God has provided mankind with a "Blanket Coverage in ~~every~~ such a way that it is often overlooked.

In our Scripture for this morning we covered this item and I would like for us to turn again to this portion of Scripture as found in the 16th chapter of John. Jesus is speaking to His disciples about being taken from them. He was sharing the news of a farewell, and as all farewells it was taking on a sense of sadness. Jesus knew this because He had lived and worked with these men for 3 years or so, and it is always difficult to sever personal relationships which have been meaningful.

Thus it is that we read in verse 6 that Jesus makes mention of their sadness. But then He assures them that it is necessary that He do this, because if He didn't then God could not complete His plan for those who follow Christ, and live as He taught, vs 7.

(Illustration of little girl, Sunday School and God sending a blanket)

Regardless of how this little girl interpreted it, she was right. The Holy Spirit is a blanket for our comfort, and He gives to us "Blanket Coverage" for all of life.

It is at this point that Jesus spells out the main duties of the Holy Spirit, vs 8, and these duties are threefold.

We need to understand that this threefold duty of the Holy Spirit is given in several words. The King James reports it as "reprove" and the Revised Standard has it as "Convince," as does the Living Bible. The New American Standard has the word which is much better and that is "Convict." To convict is much stronger than convince. We may convince someone that they should do a certain thing,



and they will listen and forget about it if they choose. But if we tell a person something they should do and they become convicted of it, (Which is what the Holy Spirit does in the heart), the conviction works in the heart and life of that person and will not actually let him go. It is a nagging thought or feeling which cannot be drowned in a bottle, or erased by a pill or drug. It will keep coming back and coming back. It cannot be escaped because it is of God.

So we see that first of all the Holy Spirit will convict a person of sin.~~xxx~~ Notice this is singular and not plural, (vs 9). There is a definite reason for this. Singular it points out that there is one SIN. Not plural Sins, which would entail all sins little and big. But instead one SIN. And that SIN is spelled out in the rest of this verse 9, "Because they ~~do not~~ believe not on me." The SIN is unbelief. The number one SIN is unbelief and it stands above all others because when a person believes in Jesus Christ, and accepts Him as their personal Saviour, that person has all sins forgiven, but that person also turns from SIN, unbelief. After the acceptance the believer can come to Christ and have the forgiveness of sins committed since becoming a believer. This is why we have Communion and observe the Lord's Supper.

The second thing the Holy Spirit ~~was~~ is to do is to convict the world of Righteousness, vs 10. This means that Jesus Christ is going to be glorified by the Holy Spirit, and Jesus pointed this out in vs 14. The duty of the Holy Spirit will be to show forth Jesus Christ as the sinless, righteous Son of God. God Incarnate, Immanuel, God in the Flesh. This conviction will show the immensity of the fact that a sinless person suffered execution for SIN. Again we need to note that unbelief was what separated mankind from God. Man needed to be redeemed and it had to be a sacrifice. But no type of animal sacrifice would suffice, because animal sacrifices had been going on for years, and men were still as sinful and unbelieving as before. Thus God had to do it another way. The way chosen by God ultimately convicts the world of the righteousness of Jesus Christ, and makes His sacrifice of gigantic proportions.

The third thing the Holy Spirit will do, will be to convict the world of Judgement, vs 11. But what judgement? A judgement because the prince of this world

is judged. Here we see the plural of Sin. It becomes sins, Sins of all kinds. You see the prince of this world is Satan, and he causes all men to sin. For the believer the threat of judgement does not hold the same peril as ~~ix~~ it does for the unbeliever. For the unbeliever it is judgement to eternal punishment for his unbelief in what God has done for him. Satan does not need to worry about this fellow he has him in his hip pocket.

But for the believer Satan must continue to try to turn him away from the Lord. So he continues to plague the believer with all of the sins that turn him away from the rewards he could have in God's kingdom. You see, for the believer judgement takes on the form of being judged not for SIN, but instead for the things which might have been done for Christ. For the sins of omission such as neglecting to read the Bible to be better able to witness for Christ. For neglecting opportunities presented to us by God to tell others of His Son. For refusing to attend worship to glorify God, and to grow in the faith so we may better serve our Saviour. Thus you see it is to Satan's advantage to turn us from God if possible.

But The judgement is not to be worried about by the believer. Here in synopsis form is the work of the Holy Spirit in the world. And we see that following the ascension of Christ the Holy Spirit came in a very powerful and positive manner. Jesus knew that He could not tell His disciples all that He wanted to because they could not understand it all at this point, vs 12. But He shared with them the things He could which He knew would be self explanatory when they took place, vs 13. Jesus then closed this discourse by saying that the Father wants mankind to have all of the good things He has prepared for them, vs 15. Dwight L. Moody once said, "When the Spirit comes into the believer, He makes Christ dearer, Heaven nearer, and the Word of God clearer." This was the hidden gem that Jesus was sharing with His disciples. This is what ~~xxxx~~ the Lord's Supper, or Communion really is all about. It is the occasion to come not only to have sins forgiven, but to draw near to the throne of Grace, and "Do this in Remembrance of Him." Come, let us eat and drink at His Table.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday after Pentecost June 26, 1977  
Church in the Park

The Rev. Ralph C. Link, Pastor  
Ms. Terry Morrison, Guest Organist  
Mrs. Cyndie Sybert - Youth Choir Director

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ORDER OF WORSHIP 10:00 A.M.

Prelude

\*Opening Hymn No. 17 - Page 9 "Where He Leads Me"

\*Ascription

\*Exhortation

\*Prayer of Confession (In Unison) "Dear Lord and Father  
of mankind, forgive our foolish ways. We have sinned  
against you and are not worthy to be called your  
children. We have forsaken your way and sought our own.  
We have strayed from the paths of righteousness and have  
sought the easy road. Our lives are in turmoil because  
of our sin. But in our weakness we find our strength  
in you. In our despair we find peace in your love.  
Help us Father, and forgive us once again in the name of  
your Son. Amen."

\*Assurance of Pardon

Hymn No. 40 Page 22 "Blessed Assurance"

Morning Prayers

Announcements

Offering

Offertory

Hymn No. 36 - Page 20 "In the Garden"

Scripture Reading 1 Chronicles 16: 1-11

Anthem "All Good Gifts" from "Godspell"

Karen Maloney, Liz Armstrong, Gordon Kennedy,  
Lloyd Link

Sermon: "THE KINGS PICNIC"

Prayer

Lord's Prayer

\*Closing Hymn No. 27 Page 15 "The Old Rugged Cross"

Benediction

Serving as Ushers today are: \*Richard Mangel,  
Don Kingsley, Art Carney, Gary Penar and John Dreher.  
Kay Morris is attending an organists and choir  
director's conference in Winston Salem, North Carolina  
this week.

> Hospitalized: Mrs. George Davis (Nellie) and  
Mrs. Vivian Bolam. Bob Dellen's father & blood need

> Bible School will continue for the Youth on Monday  
thru Thursday - 9:00 to 11:30 A.M.

> We wish to Congratulate Mr. & Mrs. Paul Ritter  
on their 54th Wedding Anniversary next Tues. June  
28th.

-----  
Dear Father, I give thee thanks for each new day.  
Grant that my first thoughts may be about thee. May  
I praise thee as the creator of all life and be  
grateful for every blessing which comes from thy hands  
of love.

As I go forth into the world, may I have thee as my  
companion. In the rush and hurry of the day, may I  
not forget thee. Wherever I am and whatever I may be  
doing, keep me aware of thy presence.

Guide me in all that I say and do. Be my guard  
against anything that attacks the welfare of my soul.

Grant that I may live in such a way t'at others  
will see something of Christ in me. Make me friendly  
and helpful and loving. May some person find life  
brighter and better because I have allowed my light  
to shine for thee. Through Jesus Christ our Lord.  
Amen.

Welcome any visitors:

WELCOME TERRY MORRISON

ELEANOR McWILLIAMS - BIRTHDAY WAS JUNE 24TH

## "The King's Picnic"

Text: 1 Chron 16:3, Scripture: 1 Chron 16:1-11

Scrip immed precedtell Ark from Obed-Edom 2 Jerus

2 ant preped by Dav

Peop happy,joyous,but Michal:expl thot Bneath King,  
made fool self etc.

Don't sum peop think act same way in Ch 2day?

No mean strippers etc, thez R wrong & deserv criti  
But shud B joy,music,if hymns move clap,tap feet

Use all music instru & this wat Dav did,cum 2 G prais

Vs 1,worship arrang,this morm & shud B dun

"2,offers 2 G in prais,thanksgiv 4 mak possible  
Skip next vs & C vs 4=ministers,priests

Then musicians lined up 4 music of worship

All set:vs 7,Psalm thanksgiv 2 G & follow vss add  
4 Dav & peop Is no question shud worship,all need do  
recal wat G dun 4 them & they recount & worship

(Illus adoration flow from redeem harts)

Ever moment,ever day precious from G & we can prais

We need 2 share each thrill moment slips by so  
quickly & 2 thank G 4 opp & priv 2 enjoy it

Need taste,feel,enjoy excite ours 2 hav by G of G  
All hav moments disapoint,disatisfact lot of life,  
But if truly serch 4 bless & mercies sent by G,we  
can find we richer than millionaire.

Explain another eason we worship as told 2 VBS adult

Tell wat peop think worship is=ritual,money,preach

But uplift,luv 1 another=I CARE BOUT U

Fellowship Dav shar with peop, Vs 3 READ

With bred,meat,wine,U eat & enjoy 2gether

KJV say wine=others=raisin cake,but KJV mor correct  
This KING'S PICNIC

day celebrate Bcuz Ark,day 2 prais G,day 4 fellow  
ship & relaxation around a meal & outdoors

Ther times & places this correct 4 Xpians 2 do

Sum disapprove Bcuz SUNDAY

Wat better way than worship G outdoors & eat 2gethe

~~Didxpeop~~ peop say never did B4,

Did Dav & peope ever drag Ark bak 2 Jeru B4?

No,took advantag of situ 2 worship & prais G wen cud

This wat Xpianity 2B all times

(Illus joyous choir and recessional)

This wat G want from us

G hav sens humor,snick at us 4 B prim,prop worship  
Insted,He want us show enthus,joy

He invit us ea,everday 2 KING'S PICNIC,4 this prep  
4 ea day our lives

It no picnic 1nce yr,or cert date,but celebrate ea  
day we liv. It wonderful picnic can shar presence  
His Son our livs 2 giv us fun,joy 2 liv ea moment 2  
its fullest. 2day & everday is day K's Pic,4 us enjo



## "The King's Picnic"

Text: 1 Chronicles 16:3

Scripture: 1 Chronicles 16:1-11

The Scripture immediately preceeding that which we read this morning tells of the bringing of the Ark from the home of Obed-Edom to a tent which David had prepared for it in Jerusalem. This event evoked from all of the people involved in this episode, a sense of joy and exultation. But there was also a reaction from one of David's wives which too often finds its way into the Church even today. (Read 1 Chronicles 15:29). Here we see the resentment which was evident in the life of Michal. In all probability she felt a sense of shame because of her husbands actions. Can't you hear her saying, "The very idea, you the king of Israel dancing and behaving like one of your common court servants. Don't you realize that today you have not only tarnished your image in the eyes of all these people, but you have ~~tarnished~~ acted in a manner not becoming for our religion." And isn't this the way many people think and feel even today? Haven't you heard of or seen people who get utterly frustrated and downright upset because they think or feel that we should not do certain things within the Church of Jesus Christ? Now I am not talking about some of the stupid things which have come forth in recent days like: strip tease dancers performing during the worship service. Or psychadelic lights, and loud music with wierd dances and things. We could and would look askance at this type of behaviour in the Church. But there should be joy in worship. There should be music. If the hymns are moving there is nothing wrong with the congregation clapping their hands or tapping their feet. There is nothing wrong with using all sorts of musical instruments other than pianos and organs. In other words there is nothing wrong with people getting involved in the worship service to the extent that they are moved by it. This is all that David was guilty of, and in no way should he have been censured by his wife.

So if the hymns or anthems so move you, clap your hands, and tap your feet and come into the presence of the Lord with joy and thanksgiving.

But there are two other things which David lined up to praise the Lord. They

were in a set sequence in our Scripture, but I would like to reverse the ~~order~~ of them.

As we look again at this Scripture, we see that first the Ark was brought into the tent or the appointed place for it. <sup>(vs 1)</sup> This is the normal thing. We arrange for a certain time and a certain place in which to get together to worship God. Then the offerings to God in praise and thanksgiving for making this possible take place, vs 2.

Then I would like to skip over the next verse and come instead to the following verses in which we see the organization of Ministers and priests, vs 4. Then David lined up the musicians to arrange the music for this worship. The priests and ministers were now in place and the musicians were assembled, and so David begins the worship with a Psalm ~~to God~~ of thanksgiving to God, vs 7. Following the few verses we read of this Psalm of David follows a few more, all telling of the wonderful things God has done for them in the past.

For David and for the people of Israel it was never a question of if they should worship. All they needed to do was to recall what God had done for them in the past and recount this in the form of praise and they had a worship service going. (Illustration of Adoration of God flowing from Redeemed Hearts)

We need to all be aware that every waking moment of every ~~xx~~ day, is a precious moment in which we can Praise the Lord. We need to share in ~~the~~ each thrilling moment that slips by so quickly, and to thank God for the opportunity and privilege to enjoy it. We need to taste and feel the very excitement that is ours to have by the Grace of God. <sup>very</sup> We all have our moments of disappointment and dissatisfaction with our lot in life at times. Yet, if we truly seek ~~the~~ and search for the blessings and mercies sent to us each day, we can find that we are richer than the richest millionaire walking the face of the earth.

And this adds one more reason why we should worship God. We talked about this at our Adult Vacation Bible School this past week. Most of us look at worship as merely a means to come together and go through a certain ritual each Sunday morning. There are still others who look upon it as a means whereby we can



separate people from some of their money. Then there are others who look upon it as the biggest drag in the world. Man, who wants to go and listen to some people try to sing, and a preacher read from an outdated book, and then talk down to us for 20 minutes to a half hour about how he thinks we should live. But how many of you have ever thought of worship as a means whereby we help one another at different times on different levels?

If you haven't you should. Perhaps you arise on a given Sunday and you are down because of reasons which only you know. You do not feel like going to Church but somehow or other the urge is there to do so. And so you pack up yourself and your family and away you go. When you arrive you seat yourself in the old familiar part of the sanctuary where you always sit, and someone there may begin to converse with you. You may not realize it at the time ~~xxx~~ but quite often that person will be able to pick up your spirits and help you over the rough spot for that day. Perhaps at another time you are able to uplift someone else.

You see, this is another large part of what worship really is. It is one person loving another person and saying in the midst of their afflictions and sorrows and ills of this life, "I care about you." And it all comes about because you want to adore God by worshiping Him.

But there was one other thing which King David shared with his people and that was fellowship. If we read the 3rd verse of our Scripture this morning, we can see how he did this. (Read this verse). Now what would you do with a <sup>loaf</sup> ~~piece~~ of bread, a piece of meat, and ~~xx~~ some wine. At this point I should point out that the KJV has wine and the other newer versions insert a cake of raisins. The KJV probably comes closer to it than the others because of the fact that the Jews were exactly like us in that they drank something with their meals as we do. Water was not as good and plentiful as it is for us, and so they drank wine with their meals. The Last Supper of Jesus is a good case in point.

Now what all of this amounts to is that David set before the Jewish people the King's picnic. It was a day in which there was celebration because of the Ark at long last coming to rest in a prepared tent in Jerusalem. It was a day in

which they worshiped God and praised His name for all of His wonderful deeds to and for them. And it was a day of relaxation and simple fellowship around a meal and in the out of doors.

Now what all of this has led me to think about is that there are times and places where this is in order for Christians to do. I know there are some who heartily disapprove of this because it is on Sunday and we have no business holding a picnic on a Sunday. But tell me, what better day to worship God out of doors and then to meet together as a family of God around a common meal than Sunday? There are those who are upset because we have never done this before and they are not in complete agreement with doing this. But tell me, "Did the people of Israel ever drag the Ark back to Jerusalem before and have the opportunity to worship in this fashion, and to eat and fellowship together like this?" The answer is of course they didn't. They took advantage of any and all opportunities to come together as fellow believers and lovers of God.

This is what we need to do with our Christianity at all times.

(Illustration of joyous choir, high heel in register, and finally man falling in)  
This is what the Lord really wants from us. I believe that God not only has a wonderful sense of humor, but I also believe that He gets a few snickers out of our feeble efforts to be so staid and proper in our worship and coming together. Instead, He wants us to join in all things whole-heartedly with enthusiasm and joy. He invites us each and everyday of our lives to the "King's Picnic." For you see the "King's Picnic" has been prepared for us, for each day of our lives. It is not a picnic that only comes around once a year, or is on a certain date. But rather, it is to be celebrated and enjoyed each day we live. It is a picnic in which we can know the wonderful presence of His Son in our lives to give us the fun and joy to live each moment to its fullest. Today and everyday is the day of the King's Picnic, for each of us to enjoy.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifth Sunday After Pentecost July 3, 1977  
The Rev. Ralph C. Link, Minister  
Mrs. Kay Morris, Organist and Choir Director  
Ellen Master, Mary Dellen - Acolytes

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ORDER OF WORSHIP 10:00 A.M.  
Prelude "Fugue on 'America'" Thayer  
\*Processional Hymn No. 443 "O beautiful for spacious skies"

\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Eternal Father, we want you to love us; but we have not yet learned how to love each other, even those who are as close to us as our own families. We are quick to see another's faults, but we are insensitive to their feelings. We hear others speak, but we do not listen to the deeper meanings which underline their words. We pass by those who carry heavy burdens of worry we could share, and we pay no attention. We are deaf and blind, careless and selfish. Forgive us Father, for our unnumbered sins; and teach us to love others in the true spirit of our Lord Jesus. Amen."

\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise

\*Pastor: "O Lord open our lips  
\*People: And our mouth shall show forth thy praise

\*Doxology NO. 551  
Scripture: 2 Chronicles 30: 1-12  
Hymn No. 441 "My country 'tis of thee"

\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri

Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.

Prayer and Prayer Response

Offering  
Offertory: "The Lord's My Shepherd" Young  
Anthem "The Image of God" John Peterson  
Von Maloney, Soprano

Sermon: "THE SAME OLD TUNE"

Prayer and Lord's Prayer  
Hymn No. 63 "Our God, our help in ages past"  
Benediction and Three Fold Amen  
Organ Postlude: "Recessional on 'St. Anne'" Young

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\*Congregation Standing -----

The lovely Flowers on the Altar have been placed by Mr. & Mrs. Nick Nohach in memory of "Loved Ones"  
Serving as Ushers today are: \*Allen Botacchi, John Redman, Dan Bosko, Robert Knauer, Charles Ponar.  
Deaconess Joan Master will greet the Congregation at the door this morning.

Nursery will be provided today by Barb Andrews and Jane Andrews.

The attendance last Sunday in the Park was 133.

Hospitalized: Mr. Earl Wogan, Mrs. George Davis (Nellie) - Butler Co. Memor. Hospital.

Our congratulations to Mr. & Mrs. George Pflugh on their 24th Wedding Anniversary - tomorrow, July 4th.  
Wed. - July 6 - Council Meeting at 7:30 P.M.

Thurs. - The Newsletter will be published - please have all material in by Wednesday.  
We wish you a happy and safe 4th of July.

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TO DEDICATE MY LIFE

To build a life that's clean, upright, secure,  
God's Temple that will through the years endure;  
To walk courageously, steadfast and sure;  
This is my prayer.

To teach a war-torn world the fruits of peace;  
To plead that cruelty and hate must cease.  
That earth might see goodwill and love increase;

This is my prayer.  
To dedicate my life, my all  
To Christ, and then in answer to His call,  
Be faithful to each task--the large, the small;  
This is my prayer.

--George W. Wiseman

Welcome visitors:

YOUTH RETREAT 8-10 LV 5:30 FROM CHURCH  
TUES YOUTH FELLOWSHIP BILL HOUSE 7:30  
WED RECREATION AT CHURCH 7:00

"The Same Old Tune"

Text: 2 Chron. 30:10, Scrip. 2 Chron. 30:1-12

(Illus B Graham and burden ~~kw~~ for Marilyn Monroe)

examp put off wat need B dun, not excep, but rule  
2day Scrip cud expand sever thing, but 1 I exapnd,  
concern messenger of Hezekiah

He want peop cum bak 2 G, & Passover, vss 1-2  
vs 6a messenger sent out

" 6b-9, message itself, Explain call 2 Worship etc

" 10, answer to the message=Same Old Tune, yeah, yeah et  
Did peop pay heed? Sum did, sum din't, ~~Wax~~ Is. downhill  
We, nation, church, peop stand xroad Revival or Disaster  
Complacency rampant = ILLUS BUSINESS: TRUCK NO FIX  
Words mean same=Indiff, unconcern, letharg, lazy, lackada  
Nero=fiddl Rom burn=Americans out 2 lunch, or gon fish  
(Illus Rev. Jackopson & England)

Explain Shirl 1 C 1st hand & USA 25 yrs same

I watch close & 2 wks letter 2 Edit yng men Marxism  
Rev. Jackopson say Eng, rite here Butler B espoused  
Wher cum from? Warp teach, pub schoool, College etc  
This happ cause we complac, ignor & hope go away

Avg pers no want B bother, just so they can relax etc

Compac in Ch, cum if feel, giv if feel, send kids IF  
Sign up VBS, no show, cookies, no giv, commit & no follow

If prom individ, shrug off & 4get, but not G

Day of reckon 4 nation, 4 Ch, & 4 ourselves

All may sound lik "Same Old Tune," but better B reddy  
2 pay piper wen over

Only 1 anser 2 probs nation, Ch, & selves, that anser  
whether lik or no=Js Xp

He say=I AM WAY

He no say, Lincoln, Jeff, Carter the way

He say I AM THE WAY, & mean only way 2 liv thru Him  
How compar nation as whole? Duz America follo Xp?

Answer sel-evident=(Illus Flynt & Privette)

This shud tell us wher America stand with Xp

Wat about Ch? Duz follo Xp? Homosex ordain anser

Wat about us personal? Anser self-evid wen C half  
hart commit many of congreg

Cum ~~if~~, giv, serv if feel lik it, & quit frank not 2 oft  
feel lik it

Handwrit on wall friends, red this morn messeng sent  
out 2 call peop bak 2 G among peop Is.

READ last vs 6

R U going laff & mock Bcuz 1nce again it 2 U, "The  
Same Old ~~Stx~~ Tune?"

G did we shud do. Insted, G grant that we turn  
this day from our way 2 His



"The Same Old Tune"

Text: 2 Chronicles 30:10, Scripture: 2 Chronicles 30:1-12

"SO THE POSTS PASSED FROM CITY TO CITY THROUGH THE COUNTRY OF EPHRAIM AND MAN-  
ASSEH EVEN UNTO ZEBULUN: BUT THEY LAUGHED THEM TO SCORN, AND MOCKED THEM."

(Illus of Billy Graham and burden to call Marilyn Monroe)

Read story of rich young ruler and Jesus, Matthew 19:16-22. Here we see a very sad example of putting off until later what needs to be done now. This is the common trend today. It is not the exception, but the rule.

There are several things we could expand upon concerning our Scripture for this morning. But the one which I would like to expand is concerning the treatment of the messengers sent by Hezekiah.

What Hezekiah had in mind was to call the people back to the observance of the Feast of the Passover. But more importantly the king had counseled with his leaders and had determined that the people needed to come back to the worship of God. It was determined that in order to get this message to the people, messengers were to be sent throughout all the land, vs 6a.

The message contained said, vs 6b-9. The message was a call back to the vital worship of Almighty God. But the result of this was that the messengers were received with scorn and derision, vs 10. The reaction to this message was much like, "It's the Same Old Tune." "We have heard all of this before. Yeah, we know that if we do not get back to God <sup>our</sup> ~~the~~ whole little world is going to collapse at our feet. We know that if we do not begin to worship God as we should that He is going to destroy us and deliver us into the hands of our enemies. We have heard this tune over and over again."

But did they pay heed to it? Some of them did and some of them didn't. Hezekiah was a good king, and was able to bring partial reform to Israel. But following him they continued to go down hill. We as a nation, as a congregation, and as individuals need to take heed to this message today. Our nation stands at the crossroads of revival or disaster.

We are in the midst of a period of such extreme complacency that if we turn from it, it will be a miracle. Have you ever thought of the words and terms

that mean much the same thing in our english language? For the condition which currently ~~via~~ is plaguing us we have the words compacency, indifference, unconcern lackadaisical attitude, lethargy, laziness and a few others. The old saying was that Nero fiddled while Rome burned, meaning of course that he took no steps to correct the problem. This is about where we stand today as a nation. We are confronted on all sides by perils that seek to engulf us and enslave us, but for the most part, Americans are out to lunch or gone fishing.

I was reading an interesting article this past week from an Evangelism Explosion paper I receive and it told of the man who is charge of this program in England and his observations. He stated that today England faces some significant dangers that are threatening ~~England's~~ England's existence as a nation. 2/3 of the nations food and raw materials are imported, which makes them dependent upon other exporting nations. They are almost soley dependent upon the Middle East for their oil. In the Labor government are well known communists who are in high positions of the government. There is one leader in the National Youth Office and he has made a public declaration that his goal is to overthrow the democratic system in England and replace it with Communism.

(Illustration Rev. Jackopson of England)

What makes all of this so formidable to me is the fact that in 1972 Shirley and I were on a seminar in England looking at the Church at that time. From all of the clergy and leaders we encountered in our group there was an open admission that ~~England~~ religion in England was on the decline. Vast cathedrals were empty or nearly empty on Sunday and all week. But the thing which made all of this more startling was the fact that all of these people voiced the same opinion. That opinion was that England and America are very similar. The only difference being that England experiences the situation first, and then America goes through the same situation. They told us that in 20 to 25 years America would have the same religious problem. I have to agree with them, for I have been watching this decline since then. But what frightenes me even more is that within the past 2 weeks I have read 2 letters to the editor in the Butler Eagle from 2 young men who write to tell us that Capitalism is not what we need right now, but Marxism.



Rev. Jackopson has stated this is taking place in England, and here in little Pler we have the same ideas being espoused. Now where did these young men get these ideas? They certainly were not born into them, they were implanted by some of the warped teaching and instruction that is taking place within our public schools, and in our state run, and private institutions of higher learning. But you see, this is what I am saying. We are so indifferent, so compacent that we are ignoring these things in the hopes that they will go away. The average citizen doesn't want to get involved in what text books are in the schools. He doesn't want to know what his children are learning in school. Just so they are out of sight and he or she can relax and take it easy.

We have become so complacent in our Churches that we do not bother to commit ourselves or our families to anything in the church. If I feel like coming I will come. If I feel like giving I will give. If I feel like sending my kids I will send them. People sign up to teach Sunday School, or Vacation Bible School, and never bother to show up. People sign up to bake cookies or provide something for the Church and never bother to honor that pledge. They never realize that God does not take these things lightly. If you promise an individual you will do something and then do not do it, that person probably will shrug it off as forgetfulness, or disinterest. But when you promise God something my friends, you better take it seriously, because He does. There is going to be a day of reckoning and it may take a form we do not really desire or want, for our nation, for our Churches and for ourselves.

All of this may sound like "The Same Old Tune," but we better get ready to pay the piper when it is over. There is only one answer to the problems of our nation, of our churches and of ourselves. That answer whether we like it or not is Jesus Christ. Jesus Himself said, "I am the way." He didn't say that Lincoln was the way, or Jefferson was the way or Carter was the way. He said, "I am the way." That meant that the only way to live is through Him. How does this compare with our nation as a whole? Does America follow Christ? I think the answer is self-evident.

(Illustration of Larry Flynt and Rev. Roy Privetter as men of year)

This should tell us where America stands today as far as following Christ as the Way of life.

What about the Church? Does it follow Christ as the Way? Again, I believe the answer is self-evident when we see the ordaining of homosexuals as ministers which is completely contrary to Scripture.

What about us personally? I believe again the answer is self-evident when I see the half-hearted commitment of many of this congregation. We come if we feel like it, we give if we feel like it, we serve if we feel like it, and quite frankly it isn't too often that we seem to feel like it.

The handwriting is on the wall my ~~friends~~ friends. We read ~~this~~ this morning of the messengers sent out to call the people back to God among the people of Israel.

"But they laughed them to scorn and mocked them." Are you going to laugh and mock because you have heard the call to come back to God through Jesus Christ?

Are you going to laugh and mock because once again it is to you, "The Same Old Tune?" God forbid that we should do this. Instead, God grant that we turn this day from our way to His.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixth Sunday After Pentecost July 10, 1977  
The REV. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Ellen Master, Mary Dellen - Acolytes

ORDER OF WORSHIP 10:00 A.M.

Prelude Fanfare on "Onward Christian Soldiers" Young  
\*Processional Hymn No. 286 "Who is on the Lord's side?"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, our Father, you know  
that we all face the temptations of life. You know  
that many times we are turned on by the world and  
turned off by religion and the Church. You know that  
we do not want to discipline ourselves to a love that  
demands obedience. But you also know that since we  
are human, we can only resolve our problems and our  
difficulties through you. Help us in our weakness to  
become strong, and in the midst of our sins to find  
forgiveness. Hear us now, and let us hear your whispered  
"Go and sin no more." Through Jesus Christ our Lord.  
Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: 2 Chronicles 14  
Hymn No. 226 "Dear Lord and Father of mankind"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Meditation" Massenet  
Solo: "On the Willows" Schwartz -  
Sung by Cyndie Sybert - Soporano

Sermon: "3 Ply"

Prayer and Lord's Prayer  
Hymn No. 271 "O Jesus, I have promised"  
Benediction and Three Fold Amen  
Organ Postlude: Postlude on "Hyfrydol"

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Robert Tait and Family to the "Glory of  
God"

Serving as Ushers today are: \*Wally Feder, John Snow,  
Mont MacKinney, Herb Shearer and Steve Vargo.

Elder and Mrs. Paul Riemer will greet the Congregation  
at the door this morning.

Nursery will be provided today by Brad and Judy Vinroe  
and Robin Knauer.

The attendance last Sunday was 133.

Hospitalized: Mrs. George Davis (Nellie) Mrs Lillian  
Aradel: Carol & Mark McGarran baby boy

We wish to Congratulate Mr. & Mrs. James Maloney on  
their 30th Wedding Anniversary on July 12 (Tuesday)  
Karen Maloney said to tell the Congregation that her  
Father is doing real good and he is still in the  
Harmerville Rehabilitation Center. He appreciated the  
get well cards and prayers.

A "Thank You" note was received by Kay for Choir, but  
since they are not together on Sundays during the  
Summer we will put it in the bulletin. "Thank you  
very much for the beautiful 'garden'. In times like  
this, it's nice to hear from your friends." Love  
"Dutch"

The Flower chart will be passed around this morning  
in an attempt to fill it completely. Please do not  
sign the one in the Narthex this morning - so we will  
not have a mix-up and two different people signing for  
the same Sunday. Please return the paper being passed  
to either the Pastor or Bea.

We have an afghan in the Secretary's office that has  
been here for months. If it was a present for me -  
I love it. If it is for someone else please let us  
know what to do with it. - - - Bea

Marlene Riemer 19 birthday Monday  
Welcome visitors:

GUY & MILDRED NILES WED. APRIL JULY 15th

FIRST CONGREGATIONAL CHURCH  
(United Church of Christ)  
Gaylord, Michigan

August 7, 1977 Morning Worship 10:00

Prelude Meditation Davidson  
Flute, organ-Del Huffman, Georgia Respecki  
The Lighting of the Candles  
\*Processional Dear Lord and Father 341  
\*Call to Worship, Invocation, Lord's Prayer  
Mr. Adam Kennedy  
\*Introit The Lord Is in His Holy Temple- Root  
Unison Reading Isaiah 55 120, 543  
Scripture Reading II Chronicles 14  
\*Hymn of Devotion In Christ There Is 414  
Call to Prayer- Silent Prayer- Pastoral  
Prayer- Response-O Thou Who Hearest- Atkn'n  
Parish Calendar  
Offertory Waltz in A Flat Brahms  
Miss Elizabeth Forshew, harpist  
\*Doxology and Prayer of Dedication  
Anthem Blessed Art Thou Haydn  
Church Choir- Irene Steiner, director  
Sermon Three Ply  
Rev. Ralph C. Link  
St. Paul's United Church of Christ  
Butler, Pa.  
\*Recessional These Things Shall Be 450  
\*Benediction and Amen  
Postlude

\*the people standing

ANNOUNCEMENTS

Candlelighters- Dawn and Gary House; Bell  
Ringer- Debbie House.

It is our pleasure to have Miss Elizabeth  
Forshew, talented young Gaylord musician,  
with us this morning. Elizabeth, who came  
to Gaylord with her parents, Mr. and Mrs.  
John Forshew, from Birmingham, has been  
playing the harp about five years. We are  
grateful to her for consenting to play for  
us.

A welcome to the Rev. Ralph Link of Butler,  
Pa., a visitor to northern Michigan this  
month. Mr. Link has been pastor of St. Paul's  
Church, a church of 574 members, since 1973.  
It is good to have him with us and we hope  
that he and his family find their vacation  
an enjoyable one.

Coffee after the service in the Parish House  
courtesy of Senior Choir. Open to all.

11:10 a.m. today: Junior Choir rehearses in  
the church auditorium.

Vernie (Mrs. Gordon) Neithercut of Alpena,  
member of our conference Christian Nurture  
committee, will meet with Christian Educa-  
tion personnel and church officers Thursday  
at 7 as a first step in a program to streng-  
then our total Christian nurture endeavor.

Meeting of the Trustees Thursday, 7 p.m.,  
meeting part of the evening with the above  
program and partly to transact their own  
business.

Next Sunday, August 14: memorial service  
for Mrs. Isaacs at the church at 2 p.m.

Wednesday, August 17: meeting of Guild,  
Potluck at 6:30, Rev. Murdale Leysath, new  
North area conference associate minister  
speaker.



### "3 Ply"

Text: 2 Chron 14:11

Ex ply: stand 4 strength, wood, tires, cloth, garb bags  
W lik 2 sho ea Blievr need 3 Plys

Liv very depress times, very littl 2 say that gud,  
WW II, Gabe Heater & Gud News 2nite=gud news 4 Is  
Was King Asa

He reign 41 yrs, serv L faithful etc=vss 2-5

Bilt nation & army 580M vss 6-8

Peace short liv vs 9

Asa march against tho odds 2 to 1=vs 10

Only thing go 4 him=Faith in G & 3 PLY as seen vs 11

#### #1-PRAYER=Cry Lord:

wrong=take name Lord in vain; My God etc 2day

right=Call on G & mean it like Asa

(Illus Dr. Scroggie & girl Acts 10:14, not so & Lord)  
Can no B both, must B uncond surrend 2 Lship & rule G

Then G can bgin work in us, & not B4

Asa did, he no cry complain odds against

Insted, he call on Lord, READ AGAIN

#### #2-LEANING ON GOD=ask G 4 help, no hesitation, positiv Show complete trust in God

(Illus Miss Fisk and lean on Xpian woman)

This wat G want from ea us, LEAN compl on Him

He no want us lean litely Bcuz we afraid 2 burden Hi

He wants our complete LEANING

#### #3-YIELD=No half hearted trust & faith

Full blown faith of man of God

Man who knew need G help this instance & all lif

He acknowledge "THOU ART OUR GOD"

(Illus tents & evangel message & no compromise)

Need all lern this lesson & that is no compro world

May mean ridicul: shun by famly, relativ, friend;

May even mean loss job=Anita Bryant

But must do & YIELD completely,

Must let His will Bcum our will, let guid, lead

us each step of way, each day

Here R "3 PLYS" add them 2gether & U hav stron formu  
4 all of life

Tak 1st initial ea word, P=prayer, L=Lean, Y=yield &

U spell PLY

May God giv us the courag of a King Asa 2 hav thez

3 Plys in each of our lives

But more importantly, may He giv us ability 2 use  
them each day.

### "3 Ply"

Text: 2 Chronicles 14:11, Scripture: 2 Chronicles 14

AN ASA CRIED UNTO THE LORD HIS GOD, AND SAID, LORD, IT IS NOTHING WITH THEE TO HELP, WHETHER WITH MANY, OR WITH THEM THAT HAVE NO POWER: HELP US, ~~KORE~~ O LORD OUR GOD; FOR WE REST ON THEE, AND IN THY NAME WE GO AGAINST THIS MULTITUDE. O LORD, THOU ART OUR GOD; LET NOT MAN PREVAIL AGAINST THEE.

The word PLY has come to ~~mean~~ have a certain identification with strength in our present society. Mention the word Ply and immediately people begin thinking of plywood, tires, and different kinds of cloth and materials. The reason of course is that ~~the~~ modern technology has found that by overlapping woods for instance, and running the grains in opposite directions, the wood takes on a new strength and is very wearable and durable, yet, being only perhaps half the thickness as ~~much~~ required using one board.

Tires have new strength using several plies of nylon or rayon cord. Someone told me they had heard of 2 ply and 4 ply, but never "3 Ply" and so he would have to read the scripture to see if he could pick it out, or wait for the sermon.

In any event I would like to show this morning that in the life of each believer we need "3 Plies." This is very evident in our scripture this morning as I would like to point out, as ~~we again~~ we turn to this 14th chapter of 2 Chronicles.

We are living in such depressing times that quite often we must search for something good to be said. During World War II this was equally true and so <sup>ONE</sup> ~~one~~ of the noted commentators, Gabriel Heater would find something good to report during his evening newscast and would say, "Ah yes, there's good news tonight." Well for our present day and age in which we live, let me state, "Ah yes, there's good news today." This good news was especially welcome in the lives of the people of ~~Israel~~ the Southern Kingdom in the ~~ix~~ reign of their King Asa. He reigned for <sup>41</sup> ~~4~~ years. His reign overlapped the reigns of 7 kings in the Northern Kingdom. He served the Lord faithfully and while he was king a wave of reform swept through the land. We see (vs 2), that Asa was right with God in his relationship to Him. The reasons for his being right with God are pointed out in the 3rd and 4th verses. <sup>& 5th</sup> So Asa built up his nation and re-inforced its defenses, and mustered an army of 580,000 men, vs 6-9.



But as usual in those days, peace was shortlived and an army came from Ethiopia, led by a man named Zerah, and this army was double the size of the army of Asa. Asa had brought revival to his people, had kept the peace, but now his faith was going to be put to the test.

vs 10

So it is that Asa marches out against the Ethiopians. He was outnumbered 2 to 1. The only thing he had going for him and his army was their trust and faith in God. So it is not unusual that we read in the 11th verse of the "3 Ply" needed by Asa and his men, and needed by everyone who would call ~~himself a believer in the~~ themselves a believer in the Lord.

Asa cried unto the Lord his God, and said, "Lord, it is nothing with thee to help, whether with many, or ~~than~~ with them that have no power." Here is the first Ply, and it amounts to prayer. How often we hear today when something happens to someone the first exclamation that comes from them is, "Oh my God." Most of the time it is being used wrongly, and amounts to taking the Lord's name in vain. This is becoming more and more the rule rather than the exception on TV. But oftentimes it is the serious cry for help, "Oh my God." Nothing more can suffice, nothing more can be said. Just the name of the Lord in serious and earnest supplication.

(Illustration Dr. Scroggie and girl, Acts 10:14, not so and Lord).

It cannot be both. We cannot dictate to God what we want to do and then have Him show us what we are to do. It must be unconditional surrender to His Lordship and rule in our lives. Then He can begin His work in us and not before. This is what Asa did. He didn't cry and complain about his circumstances or that the odds were stacked against him. Instead he called out, Lord, (read this portion).

TO LEAN ON GOD

Then the second Ply was to ask for God's help. This was still a part of his prayer, but it was also an acknowledgement that the care and keeping of the people of Israel was in God's hands. He said, "Help us, O Lord our God; for we rest on Thee, and in thy name we go against this multitude." There was no hesitation here. No half hearted feeling or thinking. It was positive and it

shows the complete trust Asa had in God.

(Illustration of Miss Fisk and leaning on Christian woman)

This is what God wants from each of us, that we lean completely on Him. He doesn't want us to be leaning lightly because we are afraid to overburden Him. He wants our complete leaning upon Him.

And then the 3rd Ply of Asa and for us is to Yield to God the complete task and await His action upon it. Asa said, "O Lord, thou art our God." There is no hint of half-hearted trust and faith here. In this instance is shown the full blown faith of a man of God. A man who knows he needs God's help not only for this immediate challenge, but for all of life. And so he completely acknowledges "Thou art our God."

(Illustration of tents with Evangelical messages on them, and no compromise)

This is the lesson we all need to learn and learn well. That is the lesson of no compromise with the world. It may well mean that we are ridiculed; that we are shunned by friends and relatives; that we may even lose our jobs like Anita Bryant has had to suffer because of her stand against immorality. But this we must do and that is to Yield to God completely. To let His will become our will. To let Him lead and guide each step of each day.

So here then are the "3 Plys" Add them together and you have the strong formula for all of life. Take the first initial of each word, Prayer, Leaning, and Yielding, and you spell PLY. May God give us the courage of a King Asa to have these 3 Plys in each of our lives. But more importantly, may He give us the ability to use them each and everyday.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Eighth Sunday After Pentecost July 24, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Betty Huselton, Guest Organist  
Lori Zavacky, Karen Pfabe - Acolytes

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ORDER OF WORSHIP 10:00 A.M.  
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Prelude

\*Processional Hymn No. 1 "Holy, Holy, Holy!"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Almighty God, we thank you for the Church. But we know that as members of this body we have not always been as we should be. We have accepted your Word and it has not moved us. We have heard your message preached, and it was always meant for another person, and not me. We have partaken of the Lord's Supper and have not really wanted to give up some of our petty little sins. We have asked for forgiveness, but have been unwilling to give it to others. O God, come to us anew today. Cover us with your love and forgive our wayward acts of sin and disobedience. Through Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Matthew 13: 10-17

Hymn No. 256 "Lord, speak to me, that I may speak"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory

S-lo:

Sung by Lloyd Link

Sermon: "FAT, HEAVY AND CLOSED"

Prayer and Lord's Prayer

Hymn No. 394 "Where cross the crowded ways of life"

Benediction and Three Fold Amen

Organ Postlude:

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Mike Nazaruk in memory of "Loved Ones"

Serving as Ushers today are: \*Donald Kingsley,

Art Carney, Gary Penar and John Dreher.

Mr. & Mrs. Charles Penar will greet the Congregation and Visitors at the Door this morning.

The attendance last Sunday was 119.

Hospitalized: Mrs. Margaret Shakely and Mrs. Lillian

Kradel - ~~HOME~~ <sup>↑ FUNERAL TODAY 1:30 - VISIT AFTER CHURCH</sup>

Nursery will be provided today by Mrs. Betty Carney

and Patty McWilliams.

The 114th Annual Pennsylvania State Sunday School

Convention will be Oct. 20, 21, 22, 1977 at Calvary

United Presbyterian Church, 123 E. Diamond St. To

obtain your credentials and Program, present your

receipts (on the Secretary's Desk in the Office) at

the Registration Desk in the Convention Headquarters

Church (Calvary), or return to the Church Office.

Registration Fee is \$2.00. The first three registrations

have been paid for by a donor. Please sign up now if

you would like to attend this Convention.

We will accept late registrations this Sunday for Camping at Pymatuning with the ARC Class next week-end July 29, 30, 31. The cost is \$4.00 per family. See

Bolams, Nazaruks or contact the office today.

PROFIT AND LOSS

I counted dollars while God counted crosses;

I counted gains while He counted losses!

I counted my worth by the things gained in store;

But He sized me up by the scars that I bore.

I coveted honors and sought for degrees;

He wept as He counted the hours on my knees.

And I never knew 'til one day at a grave,

How vain are these things that we spend life to save!

Welcome Visitors:

"Fat, Heavy, And Closed"

Scripture: Mt 13:10-17, Text: Isa. 6:10

C Js preach, teach, fulfill of proph & this Isa 6  
Keep place in Mt, but turn 2 Isa 6

Isa had vision, & not only vision but worship

Exercise: to vs 8=worship,

2 am B4 G & sens, feel presence; 2 particip, hear G Word  
& act upon it; 2B cleansed & made whole; 2 go 4th

Not Js Xp club & do nothing

Vss 9 & 10, wat red this AM right? READ MT 13:13-15

Js great preacher, none like B4 or since.

" preach from G's Word, no book, but got it anyhow

Yet, 4 all preach, many no C, hear, or liv as shud

G knew hart man proph 2 Isa, & Js say same 8 cent la

Isa 6:10, Mak fat hart=Js say, heart wax gross

Expl hart no seat emot, but seat intellect

Fat hart caus slowdown, body get fat, discontinu etc

10b=Heavy ears, hear so long & no want 2 hear

10c=Closed eyes=2 thing, no C wat happen round U,

liv own litl worl obliv 2 everthing

This G say 2 Isa wen preach, this Js say as well

" hap 2 many ch memb, sit pew, fat hart, heavy ear,

closed eyes=here in body only

Many time strug mess mid week & say Wat's use?

No 1 listen, this wat G tell Isa, & this Js shar discip

(Illus Wm. Aber & Ch German language)

Our worship may B foreign lang Bcz many fat hart,  
heavy eared, closed eyes

Face it=Many U cum out of bad habit, insted good

Spiritual fatness, heaviness, closed

Wat was clincher Isa 2 say 2 peop? 10b=lest etc read

Js out this personal context Mt 13:15b

But this messag 4 ea Sun, lif thru & in Js Xp

No other name wherby man may B saved

But peop no want 2 hear. Why? Much easier follo worl

Satan, so call gud thing lif

Js convic us of sin, let us C self 4 wat we R & we  
no want 2 chang

But wen C this, then peac, joy & pleasur this world  
fade in2 nothingness

Either U B MAN OR WOMAN ENUF 2 TURN UR BAKS COMPLETELY  
ON G, OR U R MAN OR WOMAN ENUF 2 GIV UR LIVS COMPLETELY  
2GOD

Ther can B no mid ground, it either/or, not both

My prayer is that we cud chang this 15vs Mt 13, 2

THEY WITH THER EYES, & HEAR WITH THER EARS, & UNDERST  
WITH THER HARTS, & R CONVERTED, & JS HEALED THEM

This can & shud B reality UR lif, but possib only if

U willing 2 ~~xm~~ turn UR lif over 2 Xp. That whole  
messag of G 4 us, & that choic is U Rs, 2 make



"Fat, Heavy, And Closed"

Scripture: Matthew 13:10-17  
Text: Isaiah 6:10

MAKE THE HEART OF THIS PEOPLE FAT, AND MAKE THEIR EARS HEAVY, AND SHUT THEIR EYES; LEST THEY SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND CONVERT, AND BE HEALED.

When we look at Jesus in a portion of scripture such as we read this morning, we see several things about Him. We see Him as a preacher, and a teacher, but we also see Him as being the fulfillment of ancient prophecy. The prophecy He was fulfilling, was the prophecy of Isaiah as found in particular for this morning in the 6th chapter. If you can mark your place in Matthew for the time being we will be coming back to it, but let us turn now to the 6th chapter of Isaiah. Isaiah has a vision of the Lord's glory in this chapter and it is not only a vision, but it becomes worship. Now as we go through the first 8 verses we will see that Isaiah has this vision, but Isaiah is also being called by God to prophecy and preach about Him.

In the 1st verse Isaiah identifies this as having taken place in the year of the death of King Uzziah. It is thought that Isaiah had done some earlier preaching and this call from God at this point was the official authorization from God for him. He goes on to say that he saw the Lord on His throne, above all else, and ~~xxxxx~~ His train filled the temple. This would be the skirts of the royal robe. Above God, and the throne, the "it" could be the throne, or "above it" could be changed to "above Him," meaning both God and the throne He was seated on. But above God were situated the Seraphim, which is the plural for Seraph, thus meaning there were several. Their name meant "Glowing" or "burning." They each had six wings. Two were used to cover their faces, signifying humility. Two were used to cover their feet, or to put it in common language, to cover their genitals, or as some scholars describe it, to cover their nakedness, thus a form of respect. And with the other two wings they were able to fly.

One of the  
The seraphim cried to the others, "Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory." In Hebrew there is no way to express the superlative. The only way they could do this was by repetition. Thus, Holy, Holy, Holy. Hosts refers to heavenly creatures and beings, and "glory" refers

to God's manifestation among men. So what was taking place was that Isaiah was able to be in the presence of God and to sense and feel this presence in a very real way.

This is what worship is all about. But there was also in all of this a sense of the power and majesty which was made evident in the fact that the very foundations supporting the doors were shaken at the voice of the angel, and the smoke attributed to God in many other cases, filled the house, vs 4.

But then Isaiah realizes that he is in the presence of God and he is not fit to be there, vs ~~8~~5. But God wanting to show that Isaiah is completely called, sends one of the angels with a live coal which is ~~laid on~~ <sup>laid on</sup> his mouth to cleanse him for the service of God, vss 6 & 7.

The voice of the Lord is heard calling for someone to go and serve, vs 8a, and Isaiah being cleansed, and knowing he is called by God accepts the challenge and stands forth to serve the Lord, vs 8b.

Now in very brief form this is the picture of worship. It is to come before God and to sense and feel His presence. It is to participate in the worship and to hear the Word of God and to be willing to act upon it. It is to be cleansed and made whole. But just as importantly, it is to go forth and to use what has been heard and learned and experienced, and to share it with all that we meet. It is not just a Sunday club whereby we gather and have our private Jesus worship and then do nothing about it. But this is what came up next in the prophecy of Isaiah.

God <sup>instructs</sup> ~~speaks to~~ Isaiah and tells him to say what we read in vss 9 & 10. This is exactly what we read as Scripture for this morning wasn't it? Let us turn to the 13th chapter of Matthew again and ~~xxxxxxx~~ look at this. Read vss 13-15. One of the things ~~Jesus xxxxx~~ which greatly distinguished Jesus above all others, was the fact that He was a preacher. There has never been anyone since who could even compare to Him in preaching. He held the throngs absolutely spell-bound. When He spoke people came from miles around to hear Him. What made His preaching so dynamic was that it was always grounded in God's Word. ~~He~~ The people did not have access to the printed page or the bound book that we have, but



Jesus gave it to them and there was never any reason for them to say they were not clear on what God wanted from them.

Yet, for all of His great preaching, and for all of His ability to hold His listeners spellbound, He knew that many of them would not see, or hear, or live the way they were supposed to. God knew ~~the~~ His creation so well that He could say to Isaiah in the 8th century BC what His Son told ~~them~~ later and it still was true.

God said, "Make the heart of this people fat." Jesus said, "This people's heart is waxed gross." Both of them mean that a spiritual laziness had set in. The heart mostly in the scriptures was not considered as the seat of the emotions, but instead as the seat of the intellect. Therefore, using the heart as the seat of the intellect, and comparing it to the work of the heart for the human body, what would or does happen when the heart gets fat? The person slows down and the body begins to get fat as well. The activities begin to be dispensed with. Because of this the heart gets fatter, and the life becomes more inactive. And so, of necessity the normal life and routine cannot continue.

God also says, "Make their ears heavy." This is an expression that merely means the ears can become heavy from hearing things they do not want to hear and so the messages are tuned out and off, and the ears continue to be bombarded by ~~this~~ these messages and become heavy.

And then God says, "And shut their eyes." With the eyes closed there are two things that happen. First you cannot see what is happening around you. And second, you can shut out the outside world and live in your own little world oblivious to everything and everybody. This is what ~~Isaiah was being told by~~ God was telling Isaiah would happen when he began to preach. This is what Jesus said was happening when He preached, and this is why He spoke in parables.

~~I would imagine~~ This is what happens to many church members. They come to worship God on a given Sunday. They sit in the pew week after week. But their hearts begin to grow fat, and their ears begin to grow heavy because they have tuned out the message, and their eyes close because the heartbeat has slowed down to the fatness of the heart ~~causing it~~ and in general they are here in body

only. ~~Imagine most of you~~ There are times in the middle of the week I am still struggling with ~~xxxx~~ what the message for Sunday should be. Many times I argue with myself and say, "What's the use? No one listens anyway." This is exactly what God was telling Isaiah to say, and this is exactly what Jesus was sharing with His disciples.

(Illustration of Dr. Aber and Germany trip, cathedral and service in German)

The appropriateness of this is that quite often this is what our worship really amounts to. It may as well be in a foreign language because we have grown spiritually fat, hearted, heavy eared, and have closed eyes. We may as well face it friends because many of us in this congregation are in this boat. You come to church not to hear God's message for your lives in all of the service, but you come almost out of habit. And unfortunately for some it is a bad habit, and not a good one.

What was the clincher of what Isaiah was to say to the people? He was to share with them that if they saw with their eyes, and heard with their ears, and understood with their hearts they would be converted and healed. (read vs 10b).

Jesus put this in a personal context when He said, read vs 15b. But you see this is the message for each and every Sunday, that life is through and in Jesus Christ. There is no other name under heaven through which man can be saved. But this is also the message that many people do not want to hear. Why? Because it is so much easier to follow Satan's leading, than the leading of the Lord. The Lord convicts us of our sinful lives and lets us see ourselves for what we are. And mostly we do not want this because it will mean that we have to change. But if and when we do see this and we do make the changes in our lives God wants from us, then we have a peace and a joy which cannot be matched by all of the ~~wonder~~ trinkets and baubles we hold near and dear in this life. It all boils down to the fact that <sup>you</sup> ~~we~~ either <sup>are</sup> ~~we~~ man or woman enough to turn our backs completely on God, or <sup>you</sup> ~~we~~ are man or woman enough to give <sup>your</sup> ~~our~~ lives completely to God. There can be no middle ground. It is either/or, not both. My prayer ~~for each of us~~ is we could change this scripture verse in Matthew 13:15b, to read, "They see



with their eyes, and hear with their ears, and understand with their hearts, and are converted, and Jesus has healed them." This can and should be the reality in your life. But it is possible only if you are willing to turn your life over to Christ. That again my ~~five~~ friends is the whole message of God for us, and that choice is strictly yours to make. May God move ~~our hearts~~ in our lives this day to seek His will.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Ninth Sunday After Pentecost July 31, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Betty Huselton, Guest Organist  
Lori Zavacky, Karen Pfabe - Acolytes

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ORDER OF WORSHIP 10:00 A.M.

Prelude "Andante Cantabile" Widor  
\*Processional Hymn No. 11 "Ye servants of God"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, who hast brought us  
into this fellowship with one another through thy  
Son Jesus Christ: let us be one in thought and  
mind and spirit. Help us to strive not to be individuals  
but to be a group of fellow believers. Forgive us in  
our weakness of turning from thee. Give us strength as  
we need it in our times of turmoil and frustration.  
Help us to live in the world, but not to be completely  
wrapped up in all of it. Make our wills obedient to  
thine, for we ask it all in Jesus' name. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: "O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Isaiah 30: 15-26  
Hymn No. 207 "Jesus calls us: o'er the tumult"  
\*Statement of Faith (Front of Hymnal)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Priere" Boelmann  
Solo: "Reach Out" Judy Ferree  
Cydnie Sybert on Piano  
Sermon: "STOP, LOOK, AND LISTEN!"

Prayer and Lord's Prayer

Hymn No. 158 "When I survey the wondrous cross"  
Benediction and Three Fold Amen  
Organ Postlude: "Festival March" Stickles  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Ellen Bauer in memory of "Loved Ones"  
Serving as Ushers today are: \*Alvin Tait, Mike  
Nazaruk, Gottlob Kradel, Roy Andrews, James McClymonds.  
Mr. & Mrs. William Thompson will greet the Congregation  
and Visitors at the door this morning.  
The attendance last Sunday was 151  
Nursery will be provided today by Mrs. Virginia  
Mangel and Sherry McClimans.  
Hospitalized: Mrs. Mildred Brown, Donald Zeigler  
Wilmer Pfabe. *LOUIS KRADOL, MRS. PAVIS, JIM STEWART*  
Our deepest sympathy to the family and friends of  
Mrs. Margarette Shakely. *ICU.*  
Our congratulations to Mr. & Mrs. Mike Nazaruk on  
their 29th Wedding Anniversary Thurs. July 28th.  
The Family of Margarette Shakely wishes to express  
their thanks to all the members of the congregation  
of our church for their Prayer's, sympathy and  
assistance given during the loss of their mother.  
The floral arrangement was beautiful.

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A plea has come to the Butler Fellowship of Churches  
for funds and canned goods to help with the Johnstown  
Relief.  
We know that you, as members, would be willing to help  
through classes and free will offerings. Send your  
checks to the Red Cross or the Salvation Army to  
their Butler offices. Mark your checks for such use.  
Thanks! Also Penn West Fellowship of Churches.  
The Bible Study of the Book of Revelation has been  
completed. There will be no Bible Study during  
August, but will resume September 8, at 7:00 P.M.  
Anyone needing Pastoral Assistance during the month  
of August call Rev. James Bosworth 482-2716. You  
can also get in touch with Bea and she will contact  
him if you want her to.

Welcome Visitors:  
Urge attend thru Aug while Pastor away



"Stop, Look, And Listen!"

Texts: Isa 30:15b,20c,21

Ant the sign Herman, railroad track=St,Lk,Listen  
school rhyme=B4 U cros st;use Ur eyes,ears,& then feet  
Livs full slogans,maxoms,even Bib carry them & can  
gld us & lead us in daily walk with Xp

Scrip this AM similar 2 last wk,but only paralel &  
adds diff dimension 2 it

Will use 3 portions our Scrip & sho G set 4th,

STOP, LOOK, & LISTEN 4 His peop & 4 us 2day

Mid 15th vs=Read, 2 return mean cum bak 2 sumthing,

Rest,mean 2 ceas activity & G say 2 STOP

Ther purp 4 this & G sho Is on path 2 destruct

They lk 2 Eryp & G striv 2 sho this wrong & shud

turn 2 Him & this only way 2B saved

Dont we know this? Havent seen this peop round us?

Gud examp thoz peop who want all sort relig experienc

Spiritualist,eastern gurus & relig,meditations etc

Hav ever found self run in circle? Suddn panic?

All lead nowher & U stop,& this wat G say 2 peop

Do this & let His peac fill Ur soul

But G sed 2 Is aftr STOP=vs 20 LOOK

Who wer teachers? The answer=many

we thin kteach=professional teachrs,but G supply mot

1st G is teachr & Js show this=Lo I am with U etc

2nd we lk 2 His Word=Bible & here we hav plan 4 lif

3rd teachrs=preachrs,missionary,& thoz witness 2 us

(Illus St. Francis & preach by lif)

This G say=LOOK & U wil B taut by thoz who luv me

But G also want us 2 LISTEN=vs 21

We must listen 4 voice of G,Bcuz we surround by voice

a side tell do this or that

Recently sum1 ask,"How can I kno G tell wat 2 do?"

Quest asked in relation 2 peop say,"G tell me this"

Can caus confus Bcuz peop may listen 4 actual Voice

It may B so,but more oft it inner urg 2 do sumthin

Wen I anser inner urg,I find it work 2 Glory G

No real secret 2 hav G speak 2 us,all requir willing

2 plac self at His disposal

This secret,not our time,but His,wen cum 2 Him & ask

4 Him 2 lead& direct,He hear,& anser marvel ways

But must B patient

(Illus Dr. Schofield,cross Channel,&boy on boat)

So with us,we cannot hear G,or knowat He want,unless

we willing 2 LISTEN.

(Ill Charles Tillman & Old Time Relig)

G want 2 speak 2 our harts but many time no get thru

b cuz we no let Him, but if will 2 let H sp speak

harts.livs then G cum thru diff way. This formula 4us

Read vss & say STOP, LOOK, LISTEN

"Stpp, Look, Listen"

Texts: Isaiah 30:15b, 20c, 21

Scripture: Isaiah 30:15-26

15b, IN RETURNING AND REST SHALL YE BE SAVED

20c, BUT THINE EYES SHALL SEE THY TEACHERS

21, AND THINE EARS SHALL HEAR A WORD BEHIND THEE, SAYING, THIS IS THE WAY,  
WALK YE IN IT, WHEN YE TURN TO THE RIGHT HAND, AND WHEN YE TURN TO THE  
LEFT.

Recently I was driving down a road near Herman and I crossed over a little used railroad track. At the crossing was an old sign that could very well qualify as an antique. The sign said, "Railroad, Stop, Look, and Listen." As I crossed over the tracks I was reminded that when I first learned to drive you were required to stop before you crossed a set of railroad tracks. I was also reminded how in grade school we learned a little verse that went, "Before you cross the street, use your eyes, use your ears, and then use your feet." ~~XXXXXX~~ Our lives are lived in ~~xx~~ a world of slogans and maxims of all kinds. Even the Bible carries them and can guide us and lead us in our daily walk with Christ.

Our Scripture for this morning is very similar to the message we had last week. But it only parallels it and adds a different dimension to it. I would like to use ~~xxx~~ one verse, and portions of two others to show that God has set forth a type of "Stop, Look, And Listen," for His people and for us today as found in the 30th chapter of Isaiah.

God first tells us in the middle of the 15th verse, "IN RETURNING AND REST SHALL YE BE SAVED." To return means to come back to something, and rest naturally means to cease activity. So then God is telling anyone who would heed to "STOP." There is a purpose for this. God was speaking to Israel wanting them to see that the path they were set upon would lead to their destruction. Israel was looking to Egypt to be their ally, and God was striving to show them that this was wrong and they they should turn to Him instead. So God is telling them the only way to be saved is to stop what they were doing and return to Him. Don't we know this from our own lives? Haven't we seen this in the lives of many people all around us? A good example of this is seen in the lives of those



seeking all sorts of religious experiences today. We have people going to spiritualists so they may speak to dead relatives and friends. There are those who are seeking to follow the oriental religions for peace in their lives. There are those who are doing all sorts of eastern meditations so they may relax and get away from the frustrations of this world for a while. There are all sorts of hustlings and bustlings all around us today in all directions.

Have you ever found yourself running around in what seemed to be endless circles? If you have, and you suddenly realized perhaps in panic, that all of this was leading no where, you may have just stopped yourself where you were and looked at your situation to see what to do. This is what God was saying to His people and this is what He is saying to us. "STOP," is the word He gives us. Just "STOP" your panic stricken headlong dash, and let the realization that God is there to still your turmoil and panic. Let His peace fill your soul.

But then God goes on to relate to the people of Israel that after they had stopped their frantic headlong quest for peace they needed to do something else. That something is found in the end of verse 20. "BUT THINE EYES SHALL SEE THY TEACHERS." Now who were the teachers? The answer is there were many teachers. We think of teachers as people who have been professionally trained to teach. But God supplies more teachers than this.

So once we have stopped, and God has our attention so we are open to Him, then we are to LOOK. As we "LOOK" we can observe what God has for each of us. For us the teachers God wants us to see are first of all Himself. He wants us to have the confident assurance that in all things He is with us. Jesus shared this with us when He said, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Lo, I am with you always, even unto the end of the world." These are only a few of the directions given to us by God for us to LOOK to Him.

Then our LOOK turns toward what God has provided. We look to His Word, the Bible. There are promises upon promises to be found within it, which act as our teachers. Here we come into contact with the plan for all of our lives.

And then we have the teachers around us who are preachers, missionaries, and other people ~~we~~ called by God to lead and teach. Naturally these are people who can and should teach us. But one group of people we dare not overlook are the everyday people who witness to us of Christ by their daily lives.

(Illustration of Francis of Assisi and preaching by life)

This is what God is saying. "LOOK," and you will be taught by those who truly love me.

But God wants us to also "LISTEN." He says, "AND THINE EARS SHALL HEAR A WORD BEHIND THEE SAYING, THIS IS THE WAY, WALK YE IN IT, WHEN YE TURN TO THE RIGHT HAND, AND WHEN YE TURN TO THE LEFT." We must "LISTEN" for the voice of God. We are surrounded on all sides by many voices telling us to do this or to do that. At a recent meeting someone asked the question, "How can I know that God tells me what to do?" The question was asked in relation to someone saying, "God told me to do this or that." This can cause some confusion since a person may be looking for God to audibly speak each time we are to do something. I know that many times I say that God has told me to do something. It is not a voice that tells me so much as it is an inner urging that this is what I must do. When I answer this inner urging I found that it has worked out in that particular situation and was indeed for the glory of God.

There is no real secret to having God speak to us, all it requires is a willingness to place ourselves at His disposal. This is the secret; not our time and place, but His. When we come to Him and ask Him to lead our lives and to direct our footsteps, He not only hears us, but He answers in marvelous ways. But we must be patient and wait upon His direction.

(Illustration Dr. Schofield, crossing Channel, boy on boat giving orders)

So it is with us. We cannot hear God, or know what He wants us to do unless we are willing to "Listen".

(Illustration of Charlie Tillman & The Old Time Religion)

God wants to speak to our hearts, but many times He can't get through because we will not let Him. But if we are willing to let the Holy Spirit speak to our



hearts and lives, then God will come through to us in a new and different way. This is the formula that God wants for each of us. Although man has put it forth as a means whereby we cross railroad tracks, we can use it in our lives each day as we cross the tracks set before us.

We must STOP, and remember that, "In returning and rest we shall be saved."

We must LOOK, and know that with our eyes we shall see our teachers. We must ~~know that God will show us what He wants us to do and be, but it~~ know that God will show us what He wants us to do and be, but it must be through the use of His Word, and through teachers He has raised up for our growth in the Christian Walk.

And we must LISTEN. We cannot rush off and be about the work of the Lord if we have no conception of what that work is. We must be willing to call upon Him and await His voice to us in whatever direction He wants us to move.

If we all adopted this formula for our lives, I know that we would see a dramatic turn around in each of us. Let us try this formula for a certain period of time and let God show us His will for our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourteenth Sunday After Pentecost September 4, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Guest Organist  
Tim Fry, Robin Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Finlandia" Sibelius  
\*Processional Hymn No. 15 "All creatures of our God and King"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, we pray for the labor we have left undone. We know that we have not been completely true. We have sinned through not being completely disciplined in work; we have looked for payment, even when our work has not been completed. Father, we know that you understand because you lived and worked among us; so it is with a sense of penitence that we ask your forgiveness once again. Through Christ we pray. Amen."  
\*Kyrrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Philippians 3  
Hymn No. 452 "We would be building"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Contemplation" Thomas  
Anthem "I'LL Be a Friend of His" John Peterson  
Solo - by Howdy Bolam  
Sermon: "WHO AM I?"  
ayer and Lord's Prayer  
Hymn No. 289 "Soldiers of Christ, arise"

Benediction and Three Fold Amen

Postlude: "Take My Hand"

Dorsey

\*Congregation Standing

The Lovely Flowers on the Altar have been placed by

Grace Riddle in memory of "Loved Ones"

Serving as Ushers today are: \*Allen Botacchi,

John Redman, Dan Bosko, Robert Knauer, Charles Penar.

Mrs. Joan Master will greet the Congregation at the door this morning.

The attendance last Sunday was 126.

Nursery will be provided today by Mrs. Bertha

Hollefreund, Sue Hollefreund, and Lori Zavacky.

Hospitalized: Mrs. Olive Shearer (Judy), Clara

Shakely, Mr. Lewis Kradel,

The Penn West Conference News will be distributed at

the close of the Service.

Our daily bread booklets are in the Narthex - if you

wish to leave a donation it will be appreciated.

You are invited to join one of our choirs and help us

glorify God in music. Our rehearsals are short. YOU

are needed. First rehearsal of Chancel Choir - 6:30

P.M. Wednesday, Sept. 7 in the Sanctuary - Kay Morris

Youth Choir - anyone in the fourth grade and up who

is interested in joining or rejoining, please sign

the sheet in the office or call Cyndie Sybert (865-8536)

We need everyone's support to keep this choir together.

Thanks!

CONGREGATIONAL MEETING - September 11 (next Sunday)

at 7:00 P.M. This is the time to voice your opinion

on the New Educational Building. Your attendance is

requested. If you don't attend you will have no vote.

Next Sunday will be promotion Sunday; also the beginning

of the new Confirmation Class. If you are 12 years

of age or older you might want to join this class

now. Contact the Minister or office.

Sept. 25 - Congregation Dinner - keep this date in

mind.

Wednesday - 7:30 - Council Meeting

Thurs. - The Newsletter will be published - please

have all the material in by Wednesday.

Sunday School Convention - Oct. 20, 21, 22 - Calvary

U.P. Church - We need four more for registrations.

Welcome Visitors:



"Who Am I?"

Text: Phil. 3:12b-14, Scrip: Phil. 3

Joke about being on vacation & losing identity,  
opp is tru & G impres me growth need 4 many us  
will B tru in futur days & diff ways, perhaps nu ways  
Pet Clark sang, "WHO AM I?", Clev Jul/72; B Graham Crus  
Let or lung yng man anser I am sumbody,

B Graham reply, "2 Bad his theol not as strong as lung  
WHO AM I ask by man since begin, & perhap U ask 2  
We need 2 kno Who we R, & in order 2 kno must anser  
2 other quests, so in logic sequenc let us anser  
Who Am I= male/female, name, student, houswif, clerk etc  
Theo= Gen 1:27, (READ),

Now kno we uniq creat of G, ea us uniqu, no other lik  
us, & never wil B, (joke Shirl say thro mold away)

G duz this, & we uniq among His creation  
Scientist 2day work perfect genes/chromos & perf man  
I no Bliev G wil permit 2 do & man remain unique  
But if I CREATION OF G, WHAT DUZ THIS MAK ME?

WHAT AM I? anser= Rom 8:16 & part 17, (READ)

I creatby G, & immediat folo, I CHILD OF GOD, but  
only if we turn 2 Xp & accept as personal Savior  
Many hav us Bliev no matter wat do or say we ch of G  
not so: U may sing choir umpteen yrs, usher, attend, but  
not fam of G this way= Born garag no mak me auto

This wat P say H Sp bear witness ( Roma 8:16)

" also basic P say ch peop Philipi, but they must  
hav wonder not only who, wat they wer, but lik us  
WHY WAS I CREATED?

P anser this by tel tak mor than acpt Xp= press on,  
follo, Keep working; cp KJV, RSV; LIV BIB.

Apprehend= Gr word, seize, grasp, attain, tak posess etc  
her word, P say import thing 2 follo daily walk Xp  
vs 13, 4get old things past, erase, blot out & bgin  
follo & work 2day

He say reach 2 thing Byond & vs 14 say why, (READ)

Here ansers 2, WHO, WHAT & WHY CREATED= We created,

We child G accept Xp, & we 2 use talent/abil follo Xp  
From this= Matur Xpians wil B serv Xpians

How many us matur? How many bother seek G plan 4 lif?

How many us consult Him daily, determ wat He want?

Or how many liv lik rest world & liv self life?

(Illus Prof & question million dollars)

Do U work job U wud do 4 nothing? if not yes, perhaps U  
nevr sot G 4 lif work, 2 many peop hav wrong attitud  
Armed attitud/gud 4 me & son, benefits 2 gud, both defea

Liv material age, mos peop feather nest #1 & few work  
occup they luv & it job G reveal 4 them

Short bio= Gen 5:27, nothing rememb 4, (Illus Js as comp)

Quests: WHO, WHAT, WHY & anser correct? If No, talk 2 G  
Read 12b-14

"Who Am I?"

Text: Philippians 3:12b-14

BUT I FOLLOW AFTER, IF THAT I MAY APPREHEND THAT FOR WHICH ALSO I AM APPREHENDED OF CHRIST JESUS. BRETHREN, I COUNT NOT MYSELF TO HAVE APPREHENDED: BUT THIS ONE THING I DO, FORGETTING THOSE THINGS WHICH ARE BEHIND, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, I PRESS TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS.

Scripture: Philippians 3

commented upon it,  
No one has ~~said it~~, which surprises me and that is I come back from vacation and my first sermon asks the question, "Who Am I?" The question would make it appear that somehow or other during our last worship service together, and today, I ~~may~~ must have lost my identity. But the opposite is true. Rather than having lost my identity I have had a lot of time to re-think many things, and to meditate and to look to God ~~for~~ in prayer and to seek His guidance for future days. One thing God has impressed upon me in this past month and that is the dire need for growth in our spiritual lives. It seems that almost everything I have read or picked up to read in the past month has stressed the importance of growth. You will be hearing more of this in future days, and you will have more opportunities to grow as God leads in additional study and worship. But before we begin, let us look to God in prayer for His guidance at this moment.

A popular song sung by Petula Clark of a few years ago asked the provocative question, "Who Am I?" At the Cleveland Billy Graham Crusade in July 1972, I was seated in the first base section with the choir, (if you can imagine old gravel throat as being in a choir), and Billy Graham began his message for that evening by asking the question, "Who Am I?, Who Are You?" A leather lunged youth sitting in the right field stands called out in a voice that could be heard all over that Municipal Stadium, "I Am Somebody." Mr. Graham answered, "It's too bad his theology is not as good as his lungs."

The answer to the question, "Who Am I?" has been sought by man since the creation of the world. Perhaps you have asked it many times, maybe you haven't. But the fact remains that we need to each ask ourselves this question, "Who Am I?"

In order to do so we find that we must answer two other questions which arise immediately upon our answer to, "Who Am I?" So in order to do so in logical



sequence, let us begin by answering the first and basic question and go on from there.

If we were to make a list in striving to answer who we are individually we would come up with a name, then perhaps add we are male or female. Then we would add our occupation, housewife, laborer, student and so on. These are all things which characterize each of us and help to set us apart at this point. But to answer the question theologically as Mr. Graham had suggested the young man in the right field stands should have done, we need to turn to the word of God. We need not go very far, for in the very first chapter of the book of Genesis God says in the 26th verse, (Read this). Verse 27 tells us, (Read this), and so we now know, "Who Am I?". I am a unique creation of God. Each one of us is unique. There is not another person in all of this world, nor will there be another person in this world exactly like you or me. Many times when Shirley gets a little provoked with me she will say, "I'm glad when they made you they throw away the mold." Of course we may kid about things like this, but in God's creation this is exactly what He does. He creates one of a kind and then throws away that mold. I shudder to think of the consequences if man is ever able to mass produce human beings. Scientists today are working hard and feverishly to discover the breakdown of genes and chromosomes so they can take the good qualities of a race or group of people and then produce thousands of blue eyed blondes or some other group. But I do not believe that God will permit man to unlock those secrets, and so we can rejoice in the fact that ~~xx~~ you and I are a creation of God and not man. We are distinct and unique, created in His image. That answers the question of, "Who Am I?," but it then raises the question, "If I am a creation of God what Am I? What does this make me?" Again, we must turn to God's Word to find the answer. In Paul's letter to the Romans, the 8th chapter, the 16th and part of the 17th verses we read, (Read this). This means that "Who Am I?" can be answered by the answer a child of God. But does this mean that since I am created by God, that it immediately follows that I am one of His children? Some people would have us believe this today. There are those and

many of them are in mainline denominations today, who would have us believe that no matter what we do or say, or no matter how we live, we are the children of God. But this is wrong. There is only one to be included in God's family and that is through Jesus Christ. When anyone comes to Him, accepts Him and acknowledges Him as their personal Lord and Saviour, that person then becomes a member of the family of God. You can join a church, attend all of its services for many years, you can sing in the choir all of your life, you can serve on the official board for umpteen years, and none of this will make you a member of the family of God. That's like saying because someone is born in a garage he is an automobile. You can only become a child of God through the acceptance of Jesus Christ. This is what Paul is saying about the Spirit bearing witness with our spirit. When we come to Christ the Holy Spirit indwells us and we begin to know that that Holy Spirit is there because He makes His presence known.

Now this is basically what Paul was saying to these church people at Philippi. He was telling them very basically how to live. But the people of Philippi must have wondered about "Who They Were" and "What They Were," but they must also have wondered even as we do, "Why Was I Created?" Paul answers this question for the Philippians and for us as well. This 3rd chapter was devoted to telling them they were now Christians having accepted Christ, but then it takes more than this to be a follower of Him. Beginning at the middle of the 12th verse we read, (Read this). The RSV has for follow after, "Press on," and the Living Bible states it, as, "I keep working." I am sure that you figured since this is Labor Sunday, that sooner or later I would get around to working. Well, this is what Paul was talking about. He was saying as Living Bible has it, (Read this at bottom of Thompson KJV). The word apprehend, comes from a Greek word which means to lay hold of, to take, to grasp, to attain, to seize, to take possession of. In other words Paul is stating that the important thing for believers is to follow after Christ, in their daily walk. He goes on to say in the 13th verse, (Read). We are to forget those things which lie behind us. They are gone and should be forgotten. Those old hurts and wounds, those things done to us, and



those things we have done to others. Stop thinking about them, erase them, and blot them out and begin to follow and to work today. He says he is reaching to the things which lie beyond. And in the 14th verse the reason for these labors is made evident, (Read this).

Here we have "Who Am I, What Am I, and Why Was I Created?" We are created, we are a child of God if we have accepted Christ, and ~~xxx~~ we are to use the God given abilities and talents we have to follow Christ. From this we can say that mature Christians will be serving Christians. But how many of us are mature? How many of us have bothered to try to follow God's plan for our lives? How many of us are consulting Him daily and determining what He wants us to do? Or rather, how many of us are doing like the majority of the world, living the self-life, and then wondering why nothing seems to fall into place?

A certain State University professor would ask his class, "What would you do if you had a million dollars?" He would naturally get all sorts of answers. But invariably he would receive one answer that would state something like, "If I didn't have to worry about money I'd be a scientist, or a geologist, etc." His purpose in this was to bring out that the individual should look to his life and to see what he or she was qualified to do. But he was also pointing out that we should get involved in the ~~xx~~ occupation that would do for nothing, because that is the only thing we can do. How about you? Are you working at the job you would work at even if you wouldn't get paid, simply because you love it? If you cannot answer yes, then perhaps you have never sought God's guidance in what He wanted you to do for a life's work. Too many people have the wrong attitude toward work. One of the dangers of a town like Butler is for its people to develop a steel mill attitude, and many of them have. The attitude is one of, "Well, I've worked at Armco for X number of years, and it has provided me with all sorts of benefits, and a good income for my family, and if it's good enough for me, it should be good enough for my sons." Or the attitude will be developed, "I can't get the benefits I receive from Armco at any other place and so That is why I work there." You see, both of these attitudes are self-defeating. To adopt

either of them is to rule out God in our lives or the lives of our children. I see it or not we are living in a society that is materialistic and only concerned with feathering the nest of old number one, and the heck with everyone else. Very few people are in the occupation they hold today because they love it, and it is the one God has revealed He wants them to be in. Most people are only in their jobs for the benefits they can receive, and this is one of the tragedies of our age.

But it is not something that hasn't been going on for a long time. The shortest biography in the Bible is found in Genesis 5:27. Let me read this for you, (Read All that we know of Methuselah is that he lived 969 years and he died. Nothing else is said about him. He never did anything worth being remembered for.

Contrast that with a teacher who was content to teach and never went on strike. Or with a Doctor who ~~xxxx~~ gave medical assistance to many people whether they had medicare or social security or not. Or with a carpenter who didn't demand ~~u~~ on wages and refuse to work. Or with a social worker who fed thousands free. And they crucified this man. But you see Jesus Christ has been recorded in all of history and has lived on for over 2000 years, and His name will live on for all of eternity.

Can you ask the question, "Who Am I?", and know for certain that you are a unique creation of God? Can you ask yourself the question <sup>know</sup> "What Am I?" and know for certain that you are a child of God because you ~~xxxxxxxxxxxx~~ know Christ as your Lord and Saviour? Can you answer the question, "Why Was I created?," and answer that you were created to follow Christ and use the God given talents you have to serve Him, and truthfully answer that you are doing this? If you must answer no to any of them, then you need to talk to God about this. This is the way God has patterned it for each of us. May God move us to make the proper adjustments in our individual lives so that we can say with Paul, (Read vss 12b-14.)



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifteenth Sunday After Pentecost September 11, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Robin Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Lift Up Your Heads" arr. by Thompson

Rol Thompson - Alto Saxophone

\*Processional Hymn No. 30 "Come, we who love the Lord"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Almighty God, we thank you for the health and strength you give us to earn our keep. Give us not only thankful hearts, but a new desire to do all labor well. Forgive us for any strife or discord we may create in our work. Free us from causing problems with our fellow workers. Let us love instead of hate, and cleanse us once again. This we ask in the name of Jesus our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Daniel 1

Hymn No. 229 "Dear Father, to Thy mercy-seat"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory "Meditation"

Becker

Anthem "The Heavens are Telling"

Beethoven

Sung by the Chancel Choir

Sermon: "HEADS OR HEARTS?"

Prayer and Lord's Prayer

Hymn No. 292 "Onward, Christian soldiers"

Postlude: "Rigaudon"

Campra

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\*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by

Art Snyder in Honor of his "Mother" Mrs. Annetta

Snyder. She will be 87 on Sept. 14th. (Wednesday).

Serving as Ushers today are: \*Wally Feder, John Snow,

Mont MacKinney, Herb Shearer and Steve Vargo.

Deacon and Mrs. Richard Mangel will greet the

Congregation and Friends at the door this morning.

Nursery will be provided today by Tom and Judy

Massart and Kelley Shakely.

The attendance last Sunday was 148

> Hospitalized: Mrs. Bessie Hampton, Clara Shakely (home today)

> YOUTH CHOIR - If you are interested in being in the Youth Choir sign up in the Office today. Whether you signed up before for a previous year - you are requested to sign up again so we can tell how many will be in this group.

> CONGREGATIONAL MEETING - TONIGHT AT 7:00 P.M. The only way you can vote is to be here. Bids have been gone over and will be submitted this evening.

Mr. & Mrs. Roy Pflugh would like to thank the

Congregation for the many cards and good wishes

for their 57 Wedding Anniv. last Thursday.

Thurs. - 15th - Mary Martha Circle meeting 10:00 A.M.

Will work on Bazaar items. Please remember to bring

your baked goods for Meals-on-Wheels. Lunch will be

served by Dru Rensel.

Golden Circle - cookies for Meals-on-Wheels have to

be in by pick up Tuesday morning.

Saturday - 17 - Weiner Roast at the Harry Fry Home

for the ARC Class Families. Harry Fry's and

Bob Dellen's in charge. Bring your own hot dogs and

buns. - Time is 8:00 P.M.

> Next Sunday - 7:00 - Centennial Committee Meeting -

Anyone having any ideas or interest for the 100th

Celebration - you are asked to attend

> Next Sunday - 7:00 - Informal sing-a-long from 9 yrs. of age thru 90 years of age. See article in Newsletter on this (At the Church)

> Mrs. Annetta Snyder will be 87 on Wed. Her address is P. O. Box 671 Greenville, Pa. 16125 (Greenville Home)

"Heads Or Hearts?"

Text: Dan. 1:8,12-13,15; Scrip: Dan 1

Buildings start Dan 2morow & this contro book  
sum say fict, other say Dan real: may choos but must  
1 if no Bliev then call found our faith liar (Js Xp  
Bcum matt wheth acpt Dan with Hed(intel), or hart  
As 1k chap 1, vss 3,4, chief eunich king Bab took yng  
men royal fam 3 yr period 2B taut language  
this fulfil wat sed 2 Hezekiah Isaiah 39:5-7  
Surmise then Dan & 3 men royal blood, & Bcum eunuch  
Nebechadnezzar palace

vs 5=given food same as king

vs 7=names chang & signif of given pagan names

Dan about 20 this time & must been strong in Lord

vs 8=took lot courag 2 do

vs 9,10=Chief Eunuch fear 4 head

vss 11=Dan appeal 2 next in command

vs 12-14=Dan make bargain

vs 14=He agrees

vs 15=The results

And finish of chap prov Dan & companions found favor

Last week state we need 2 grow spiritually

2day lesson gud start point & formula=PTP

P=PURPOSE: read vs 8: Dan intentioned he no go agin G

He turn lif, probs everthin 2 G: no did situation 1st

G=1st & 4most his lif & this lesson 4 us,

He did as Ps 37:5 say; Here wat G wants from us

Submit 2 sovrty of G & let Him lead & direct us

T=TRUST: read vss 12,13; this Trust pur 4th in complete  
ssur G no let down

Dan knew G no turn back on them & Dan fulfil with

his lif wat thoz follo aft shud do & we giv this

instruct in Prov 3:5

This wat taks=1st uncond surrend 2 Him; 2nd complete

trust He sho us His will 4 livs

P=PROOF: vs 15 & here miracl G & sho wat G can do &  
man cannot

science wud ask us 2 show visibl proof this happen

& this incident took place

It Bcum matter whether we accept authenticity of this  
with harts or heads.

Dan did it all with hart wat R we willing 2 do?



"Heads Or Hearts?"

Text: Daniel 1:8,12-13,15

Scripture: Daniel 1.

The present day enlightenment has caused most people to grow in their own enlightenment. Knowledge has been on the increase for the past few years to the extent that in today's world ~~everything~~ we know much, much more about more things than was ever dreamed possible even a decade ago. How many of us who read comics like Flash Gordon with its science fiction theme would have ever dreamed that today in our lifetime there are rockets speeding toward Jupiter and Saturn and will arrive in 1979 and 1980? From this we can see that much of the thinking of some years ago has had to be radically revised.

But one area that has been under attack ~~many, many centuries~~ centuries has been the area concerning the authenticity of the Bible and in particular certain books of the Bible. In the late 1800's and early 1900's a certain school of Biblical scholars arose who put forth certain hypotheses based upon the then scant archaeological findings available, and their conclusions were that much of the Bible was to be disproved. But thankfully ~~xx~~ modern archaeology has uncovered many things which make their findings null and void. So it is always a question of whether we accept things with our intellects, or our heads, or whether we accept them with our instincts and emotions, or our hearts in other words. This is the question which faces each of us in this day and age and it is a question we need to ~~xxxxxxxxxxxxxx~~ wrestle with and resolve.

Once again because we are to be reading in Daniel with our daily Bible readings, we are making use of a portion of that book for today. But here is a controversial book which is considered fiction by many, many people. Yet Jesus Christ Himself makes mention of Daniel in a way that can only show us that Christ was referring to Daniel as an actual person. Which should determine for us where we stand at this point. If we believe as so many people want us to believe that Daniel is fictitious and a non existent person, then we are standing in direct opposition to the founder of our faith and calling Him a liar. So it becomes a matter of whether we accept Daniel with our intellects, or our head knowledge

from what we can read, or whether we accept it with our hearts, because Jesus Christ tells us what Daniel is and was. With these thoughts in mind I would like you to explore with me, this first chapter of Daniel this morning.

We read in the 3rd <sup>& 4th</sup> verses that the chief ~~xxx~~ eunuch of the king of Babylon took certain young men of the royal family for a 3 year period to be taught the language. We can see from this a fulfillment of a prophecy which was given to King Hezekiah by Isaiah as found in Isaiah 39:5-7. We can surmise from this then that Daniel and the other 3 fellows were of the royal family, and that they became eunuchs in the palace of King Nebuchadnezzar.

vs 5 and they were given the food set before the king. vs 7 their names were changed. This may not seem too significant on the surface, but when one realizes that each of their Hebrew names meant something religious, and then knows that they were given pagan names about pagan gods, it becomes very significant. Daniel meant, "God is my judge," Hananiah meant, "Beloved of the Lord," Mishael meant, "Who is as God," and Azariah meant, "The Lord is my help." They were changed to Belteshazzar which meant, "Whom Bel favors," Shadrach which meant, "Illumined by the sun god," Meshach which meant, "Who is like Venus," and Abednego which meant, "The servant of Nego." These were pagan names, having reference to pagan gods, and should have led them to the heathenism in which they were now a part. When we consider that Daniel was probably about 20 when this took place, we see that he must have had a very strong foundation in the Lord to resist the very ~~tempting~~ alluring temptations around him.

So it is we read, (vs 8). This took a great deal of courage. But Daniel did it not on a demanding way, but in a nice way. This led the prince of the eunuch's to explain to Daniel that he could lose his life if he gave in to the wishes of Daniel and the others. So Daniel requests this of the steward the prince of the eunuch's had placed over them, but this time Daniel makes a bargain, vs 11-14. Then we read that after the 10 day period the pulse, or herbs and vegetables that had eaten gave them a better appearance than the others who had remained on the king's diet. And so as we read the finish to this chapter we saw that Daniel



and his companions had found favor in the sight of the king.

You have heard me say several times that we can find formulas for all of life from God's Word and this is another case in point. Last week I had stated that something each of us needs to work on in our individual lives is Spiritual growth. Today's lesson for us is a good starting point. If we want to break it down into something we can easily remember the letters PTP would suffice.

The first letter P stands for PURPOSE. In the 8th vs we read, (read), and we see from this that Daniel PURPOSED, or that Daniel deliberately intentioned that he was not going to go against what God wanted him to do. In other words Daniel turned his life and all of these problems over to God for care and keeping. He didn't go through with the situation first and then seek God's guidance. God was placed first and foremost in his life. The lesson here is clear for all of us. It is: anything we do should first, be placed in God's hands and we should seek his guidance before we act. This is the first step toward Christian maturity. Daniel was doing the exact thing we are admonished to do in Psalm 37:5, (read). Here is a total commitment to what God wants and not what we want. We must submit to the sovereignty of God and let Him lead and direct us.

The second letter "T" stands for TRUST and we see this in evidence in the 12th and 13th verses. This is a trust that is put forth in complete assurance that God is not going to let us down. Daniel knew that God would not turn His back on them. Once again Daniel was fulfilling with his life what those who followed after should do and we are given this instruction in Proverbs 3:5. This is what it takes. First, an unconditional surrender of all of our life to Him, and then the complete trust that He is not only going to take care of all things, but He is going to show us His will for our lives.

This brings us to the letter "P" which stands for PROOF. The proof that what has been conveyed to God, and the trust that He would do something now comes forth in PROOF. For Daniel it was in the 15th verse that we read of this PROOF. Here is one of God's miracles. It shows again something which only God can do and man cannot. The world of science and all of the other intellectual areas

would ask you and I to show visible proof this incident really took place. So it becomes a matter of whether we accept the authenticity of this with our Hearts, or with our Heads.

This brings us to our present time here at St. Paul's. Are we willing to place everything in God's hands and trust Him to take care of all of our needs, and then await His Proof? Or are we wanting to do it our way? Tonight we are being asked to meet to determine just this. Many of us have pre-conceived ideas of what we are going to do. But the question remains what does God want us to do.? Many have said I won't give a dime for a building because ~~we~~ I feel we don't need it. What has God said to you about that, or is that your own thinking? I would trust that all of you here this morning, we will be here this evening. I would also ask you that between now and then you and I ~~commit~~ commit this entire thing to the Lord and that ~~we~~ tonight we vote in the knowledge that God is asking us to vote with our Hearts and not our Heads. We may know a lot of things, but one thing we need to know, and that is if we ~~entrust this to God and know that He~~ ~~will~~ PURPOSE in our hearts that we are placing this in God's hands, and then show our TRUST by reaching out in faith, then we will see the PROOF because God Himself will supply it.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixteenth Sunday After Pentecost September 18, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Patty McWilliams, Jeff Campbell - AColytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude "Andante" McAmis  
\*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O Lord Jesus Christ who didst  
give Thy life for us that we might receive pardon and  
peace, mercifully cleanse us from all sin, and evermore  
keep us in Thy favor and love, who livest and reignest  
with the Father, and the Holy Spirit, ever one God,  
world without end. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth  
\*Doxology No. 551  
Scripture: 2 Chronicles 36: 9-21  
Hymn No. 223 "God of pity, God of grace"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Installation of Officers from Women's Fellowship  
Offering  
Offertory "As we come to Thee in Prayer" Carmichael  
Liz Armstrong and Karen Maloney  
Anthem: "My God and I" Sergei  
Sung by Chancel Choir  
Sermon: "PAYING FOR THE FREE LUNCH"  
Prayer and Lord's Prayer  
Hy. No. 217 "Rock of Ages, cleft for me"  
Postlude: "Charonne" Couperin

The Lovely Flowers on the Altar have been placed by  
the Women's Mary Prugh Circle in memory of departed  
members.

Serving as Ushers today are \*Robbie Vinroe, Brian  
Pfabe, Steve Basehore, Chris Pfabe and Bob Dellen.  
Elder and Mrs. Mike Nazaruk will greet the Congregation  
at the door this morning.

The attendance last Sunday was 194

Nursery will be provided today by: Barb Vargo,  
Marilyne Riemer, and Mary Dellen.

> Tonight - 6:00 - Meeting of Building Planning Committee.  
> Tonight - 7:00 - Centennial Committee Meeting - Anyone  
interest is asked to attend, or anyone having anything  
that would be of interest to our people for the 100th  
anniversary.  
> Tonight - 7:00 - Informal sing-a-long. If you are  
from 9 thru 90 - you are invited to attend this sing-  
a-long. It will be held in the Sanctuary. The purpose  
will be to further the word of God through our music.  
We want your support, whether it is through your  
musical talent (vocal or instrumental) or through your  
prayers. Together, let's make it work. (See Newsletter  
> Our Congratulations to Mr. & Mrs. Clifford Stepp who  
celebrated their 42nd Anniversary Fri. Sept. 16th.)  
Monday - 6:00 - Fidelity Bible Class Tureen Dinner.  
Bring your own table service. Meat, dessert and  
beverage will be furnished.  
Wed. - 7:30 - Golden Circle meeting - we will be working  
on items for the Bazaar.  
Wed. - 6:30 - YOUTH CHOIR REHEARSAL  
Wed. - 7:00 - CHANCEL CHOIR REHEARSAL  
Thurs. - 7:00 - BIBLE STUDY  
Next Sunday - 5:30 - CONGREGATIONAL DINNER AND  
MEETING. *INTRODUCE PAUL HARDISON*  
Butler Fellowship of Churches is sponsoring the second  
annual CROP WALK and our Church will be participating.  
The date is October 2 (Sunday) 25% will go towards  
the Johnstown Flood and the rest will go to Church  
World Service.  
Oct. 2 is also WORLD WIDE COMMUNION - 11:00 (Pews);  
7:30 (Altar).

> Hospitalized: Mrs. Bessie Hampton, Mr. Lewis Kradel

WELCOME VISITORS:

"Paying For The Free Lunch"

Text: 2 Chron. 36:16, Scrip. 2 Chron. 36:9-21

Dal Bib redgs:Chron order 4-2nd yr make sense  
Dan tied 2 rdg 2day & ther4 events tak dif signif  
Ex free lunch & sum1 must pay & scrip case in point  
Eseg:vs 9=Jehoi 18(2 Ki 24:8)

vs 10=Jehoi uncle(2 Kin 24:17),mistakes in copy  
no mean Bib wrong,but copy err=Expl lv jot off  
Jehoi & zed no do wat rt site of Lord

vs 12=Zed no rever prop Jer,(Bcuz spokesman 4 G) ~~xx~~

" 13= " turn agin Neb who put in power

" 14=Priests & peop had turn from G

" 15=God sent messengers 2 them

" 16=(TEXT)Completely ignored those sent by G

" 17-20=wat took place Bcuz this

" 21=Fulfil word of Jer

Thus from Bib rdgs shud hav idea wat hap 2 peop  
red Jer 4 instance aft Neb apoint man Gedaliah 2 rul  
peop left Judah

Ishmael kil Ged & thez peop flee 2 Egypt & Jer plea  
with them 2 turn from evil ways & remem other/Babyl  
& this found 44 chap Jeremiah

Vss 15-19=their anser 2 him

Expl:heathen worship 2 Qn Hvn Ishtar=G fertility &

Jew women did with consent of husbands

baked cakes,burn incens,& indulg prostitution

Jer remind others & Babylon& same 2 happen 2 them

But they anser 16b

Cp this 2 Accept Xp & B4 & after/Worldliness & Godline

Wen cum 2 Lord UR thret 2 Satan & try 2 turn us from

her nothing free in world except Salv & this relm

G,& if liv 4 world then must pay price

(Illus boy write girl undy luv & then surprise ending

Many peop want 2B Xians,but no willing pay price

(Illus Preacher & only 16 dollars left)

Unfortunately many Ch peop lik this:wil cum if can

We R quite will 2 serv Xp if sumthin in it 4 me

Ancient world hat Ch Bcuz it pos thret 2 them & if

permit 2 gro wud ment deth worldly society & no toler

We rationliz selfishnes 2 the world:spend money enuf

4 trifles ~~xxx~~ don't need cud send 100's missionries

in2 world

How can motivate yng peop wen C our indiff?

R we say 2 Lord as Jer 44:16?

(Quote Jn Wesley & 100 preachers chang world)

R her 100 ~~xxx~~ mems this Ch wil 2 embrac cros & die

2 self Xp B manifest in them? Need 2 kno wheth Xp

lif or worl lif ther pric 2 pay & we mus chooz sides

Must start Paying 4 Free Lunch. Sid worl demand pay

that lead 2 destruc/G demand pay that lead etern lif

which do we sincerely want?



## "Paying For The Free Lunch"

Text: 2 Chronicles 36:16

BUT THEY MOCKED THE MESSENGERS OF GOD, AND DESPISED HIS WORDS, AND MISUSED HIS PROPHETS, UNTIL THE WRATH OF THE LORD AROSE AGAINST HIS PEOPLE, TILL THERE WAS NO REMEDY.

Scripture: 2 Chronicles 36:9-21

~~Not too long ago~~ For those of you who are reading the daily Bible readings I would hope that this year has taken on a different aspect for you. I say this because for the second year we are reading the Bible through in chronological order. This means that we are reading the Bible as the events took place in time and not according to the regular order of the Books. ~~If~~ The readings this year are making more sense to me than they did last year and I hope they are for you as well. Our readings this past week from Daniel are tied into what our readings are to be for today. Therefore, a lot of the events depicted in our Scripture for this morning should take on a different significance for us.

Not too long ago one of our members reported that at a business meeting someone had made the remark, ~~There is~~ "There are no free lunches anymore." This of course would mean that the day is past in which free lunches were provided by certain business establishments to get you into their place of business. It means also that everything has a price and must be paid for. Our scripture for this morning is a case in point. Let us look again at this portion of Scripture. First, as we read this 9th verse we see that Jehoiachin was 8 years old when he began to reign. This is probably an editors mistake. ~~Max read in~~ This is actually one of two which are found in this portion of Scripture. We read in 2 Kings 24:8, (read this), and so we assume that in the copying of the record as found Chronicles the editor made a mistake. This can easily be explained by stating that in the Hebrew if a certain little jot or hook on one of the letters was omitted or not made quite accurately it could mean another word altogether. The greek is like this if a certain accent sign is placed in a different way. This doesn't mean now that the Bible is wrong and I am saying so. It merely means that this is probably a clerical mistake during the copying of one of the manuscripts. The second error is found in the 10th verse

which tells us that his brother Zedekiah was made king in his stead by King Nebuchadnezzar. This is again found in 2 Kings 24:17. This is the uncle then of Jehoiachin, not his brother.

We see that both Jehoiachin and Zedekiah did not do what was right in the sight of the Lord. This merely means that they did not lead the people in the paths and ways of righteousness, but instead did those things which were contrary to the Word of God. We read in the 12th verse that Zedekiah did not humble himself to Jeremiah the prophet. What this means is that even the king looked up to and respected the prophet of God. He was revered not because he was someone special, but because he was the spokesman for God. In verse 13 we see that Zedekiah even turned against Nebuchadnezzar who had put him into power. ~~The Jewish people had been taken into captivity to Babylon, and only a remnant of them remained in Jerusalem under the control of Nebuchadnezzar.~~ And so we see that the priests and the people had turned from God and it is in verse 15 we see that God had done to turn them from their evil ways.

But they would not listen and so in verse 16 our text, we read ~~the results~~ of their actions. Following this the destruction of Judah and the overthrow of Jerusalem took place. All of this was in fulfillment of the prophecy of Jeremiah, vs 21.

And so it is that through our Bible readings of the past week or so we should have an idea of what happened to these people. In the book of Jeremiah we read for instance that after this took place, Nebuchadnezzar appointed a man by the name of Gedaliah as the ruler of the remnant of the people left in ~~Jerusalem~~ Judah. But then a Jew named Ishmael with a group of men came forward and killed ~~the~~ Gedaliah. The people were frightened of the consequences of this action and so many of them fled to Egypt. So it is at this point that Jeremiah begins to plead with these people to turn from their wicked ways and to remember what happened to the others who were taken to Babylon. We see this in the 44th chapter of Jeremiah and I would like to share just a few verses of this chapter with you. After Jeremiah has pleaded with these people we see their



answer recorded in the 15th to the 19th verses. What was taking place was that the heathen worship of the so called Queen of Heaven, the goddess Ishtar who was the goddess of fertility was worshiped by these Jewish women, with the consent of their husbands. They baked cakes to her, and burned incense to her name. But they also indulged in rites of fertility which were actually acts of prostitution.

Jeremiah was reminding them of what had happened to the rest of Judah because they refused to turn back to God and the answer he received from these people was that before they worshiped this Queen of Heaven, they were involved in hardship, and famine, and being put to the sword. But when they turned back to her they had everything they wanted and more. They were saying to Jeremiah, "We will not listen to you.

But you see, this is always the case. When we come to God and know that Christ suffered and died to redeem us and we turn to Him, then we become spiritually blinded and turn from worldliness, or secularism. Immediately Satan is affronted by this and he begins to throw roadblocks in our path. He does all sorts of things to turn us away from God and back to him. For you see, when we are living the strictly worldly life, he doesn't need to do anything to us, because we belong to him. But when we turn to the Lord we are a threat to his very existence. So the message <sup>was</sup> ~~is~~ clear to the Jews and it should be clear to us. The message is that when we seek a free lunch somewhere along the line it has to be paid for. There is nothing given out free except the salvation ~~afforded~~ given by God. If we are going to live for the world, then we must be ready to pay the price.

(Illustration of boy writing love note to girl of undying love and devotion, saying he would do anything for her. Then closing the note, (P.S. I will be over to see you tomorrow night if it doesn't rain.)

A minister was asked to come to a certain church and he figured out what the money given to him for speaking would come to. He determined that he would only have 16 dollars left and so he wrote to the church and told them they would have to make some adjustments before he could come. The necessary ad-

justments were made to pay him more money and so he came. He preached on how ~~U~~ had given up all for Christ, and how he had dedicated himself to that task. One fellow seated in the congregation who knew of the money transaction thought, "Yes, you will dedicate your all to Christ as long as ~~xx~~ you can get more than 16 dollars for doing ~~xx~~ it."

We are quite willing to serve Christ as long as we can get something out of it. The ancient world hated the Church because they saw it as a threat to them. If the Church was permitted to grow it would have meant the death of the worldly society and this couldn't be tolerated. We will do anything to rationalize our selfishness to the world. We spend good money on trifles we don't want or need when, if we gave this money to the Lord we could send hundreds of missionaries into the world. How can we motivate and move our young people to service for the Lord when they see our indifference? Are we saying to the Lord something similar to what the people said to Jeremiah, "The word thou hast spoken unto ~~U~~ in the name of the Lord, we will not hearken unto thee."?

John Wesley said, "Give me one hundred preachers, ~~and I expect~~ who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the Kingdom of heaven on earth."

Are there a hundred members of this church who are willing to embrace the cross and die to self that Christ may be manifest in them? We need to think about this and realize that we are being called to turn from following after the things of the world and to follow after God. We need to know that with the Christian life as well as the worldly life, there is a price that must be paid and that we must choose on which side we will stand on. But ~~which ever side~~

~~we choose we must know for a certainty that~~ we must know for a certainty **THAT** ~~that the side of the world~~

~~U~~de of the world demands ~~the~~ the payment of our complete selves to destruction. But the side of God demands the payment of our complete selves to life eternal. Which payment do we want to make, and sincerely mean it?



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventeenth Sunday After Pentecost September 25, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Cyndie Sybert Choir Director  
Mrs. Kay Morris, Organist  
Patty McWilliams, Jeff Campbell - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Andante Tranquillo" Mendelssohn  
Call to Worship - Youth Choir - "Jesus, Jesus"  
\*Processional Hymn No. 50 "Still, still with Thee"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, give us the Spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door; to  
see your only goodness in our desperate need of you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Ezekiel 8:5-18  
Hymn No. 303 "Come, ye disconsolate"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer Response - Youth Choir - "Corporate Prayer"  
Offering  
Offertory "Andantino" Haydn  
Baptism of Infant - Jennifer Grace Rickard  
Anthem: "Do Lord" "Now Let us Sing" Youth Choir  
Sermon: AN ODE TO THE NOW AND NEW  
Prayer and Lord's Prayer  
n No. 318 "Nearer, my God, to Thee"  
Postlude: "Andante Religioso" Mendelssohn

The Lovely Flowers on the Altar have been placed by  
Mrs. Harold Sandbach in memory of "Mother" Mrs. Perrin.  
Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney, Gary Penar and John Dreher  
President and Mrs. Donald Kennedy will be at the door  
this morning to greet the Congregation.  
Nursery will be provided today by Karen Vensel and  
Ann Falkner.

The attendance last Sunday was 194

Hospitalized: Mrs. Bessie Hampton, Mr. Lewis Kradel.

> If you are going to sign-up for Basketball - please  
sign up on the form provided on the Secretary's desk.  
8th, 9th, and 10th grades for Junior team; and 11th,  
and 12 for the Senior team.

Soup and Salad - Our Annual Soup and Salad will be  
coming up soon - Reserve October 11th. Contact any  
of the Circle Chairman for tickets.

Would anyone who plays an instrument notify Bea Tait  
or Kay Morris - please.

> Tonight - The Congregational Tureen Dinner and meeting  
at 5:30 P.M. We will need men and boys to set up  
tables and chairs after the service. Dessert will  
be furnished. ALSO OTHER NOTE

> New Members will be taken in on Oct. 2nd. If you know  
of anyone who might be interested in joining let the  
Secretary or Pastor know today.

> Next Sunday - Oct. 2nd, is WORLD WIDE COMMUNION.

At 11:00 (Pews); 7:30 (Altar)

Wed. - 6:30 - Youth Choir Rehearsal; Chancel Choir - 7:00

> Thurs. - 7:00 - Bible Study

An open Wedding invitation is extended to the Congre-  
gation - Friday - Sept. 30 at 7:00 for the Wedding  
of Lori Dimit.

Jennifer Grace Rickard - Daughter of William and Kay  
Rickard - born Aug. 18, 1977 will be Baptized today.  
Kay is the daughter of Mr. & Mrs. Clyde Wachsmuth.

> Next Sunday - Butler Fellowship of Churches is sponsor-  
ing the second annual CROP WALK and our Church will  
be participating. The date is Oct. 2 - 25% will go  
towards the Johnstown Flood and the rest to Church  
World Service. For adults as well as youth. If you

would like to walk, get sponsors. Last year \$134  
See Paul Harbison for forms. NEED 3 VOLUNTEERS

1 - REFRESHMENTS, 2 - PUNCH CARDS.

"An Ode To The Now And New"

Text: Ezekiel 8:17-18, Scripture: Ezekiel 8:5-18

(Illus man hom work/meet dotter/hav awful time Ur Wif  
sign gener gap/gener gaps yrs ago & Ezek in  
unique posit talk 2 two geners

vs 1=hous Bab tak ther 597BC, 9 yr aft Dan, 6yr=591BC  
Sept 5, 2591 yrs ago

vs 5=transport in vision 2 Jeru, north gate IDOL  
Astarte Syr Venus

vs 6=worse things go on cp 2 Ki 23:4,5 rein Josiah

vs 6b=look againsnakes, images, picture etc, but elders  
in midst which Ja azaniah=son Shaphan & he  
secretary, financ officer 2 Josiah during T refc  
All this witchcraft, sorcery, astrology etc

vs 13=mor 2 cum

vs 14=women cry 4 Tammuz=lover Astarte, Syr Venus who  
lost lif Wild orgies celebrate this  
Thus sexual abuses, immorality in Temple

vs 15=mor 2 cum

vs 16=Baks 2 G & worship sun god

vss 17-18=Wrath of G 4 all this

All this Ezek speak 2 Now & New gens & lesson 4 us  
Now=all us adults, New=coming gen:children g/child  
Ezek tell this dispers 2 chastise them & turn them 2  
God, thru punishment will cum back 2 God

IDOLS=society & sum ch membs worship=recreation,  
sports, entertainment, pile up things

Sum denoms replac G & Bib, with intell & wisdom man  
IMAGES & PICTURES=Paganism astrolog 4cast in paper  
Witchcraft, Satan worship & leaders involv as well  
(Illus 2 letters 2 editor/1 person turn off/other  
person want 2 write & try 2 find way)

Many peop trun off by relig, Bcuz many no hear Truth  
ch attend/no lik but it tru

Others hear Truth ever Sun but no want acpt Bcuz it  
mean chang lives & they no willing 2 do

Christianity no practice many ch's=Churchianity inste  
Xpianity no religion, but insted lifestyle=REPEAT

It mean U Blong 2 Xp bcuz U acpt Him 4 what dun 4U  
But if U underst & fite tooth & nail U loser Bcuz it  
mak this lif thril, excit & worth liv in spite probs  
Victorious lif & shud B liv that way

TURN BACKS=stay from ch & worship outdoors, golf etc  
2500 yr history & man still no lern that how we liv  
is way NEW gener going 2 liv, they emulate us

(Illus man 3000 descendents)

Not envious record? Wudn't we lik record lik this?

No dun overnite, tim 2 start now, need clean hous &  
kno invit G=Ezek 11:16-20, Js Xp fulfil, lif etc,  
G say=My Sp not alway striv w/man=vs 21, our futur  
with Him & etern on us/chooz



& it cannot B both

"An Ode To The Now And New"

Text: Ezekiel 8:17-18

Scripture: Ezekiel 8:5-18

A man came home from work and his ~~daugh~~ 5 year old daughter met him on the sidewalk before he got to the house. She looked rather disturbed and he asked, "What's the matter honey, is something wrong?" She answered, "yes, all day long I've been having trouble with your wife."

Now this is a sign of a definite generation gap. Several years ago that is all we heard that there were all sorts of generations and all sorts of gaps between them. Now we seem to have come to the point where there are only two, "the Now" generation, and "the New" generation. When we think of it it appears that is all of the generations there have ever been. The prophet Ezekiel found himself in the unique position of speaking to these two generations on behalf of God. Our Scripture for this morning is from the prophecy of Ezekiel and deals with some of the background concerning this task he had.

Ezekiel begins this particular portion of prophecy writing from his house in ~~le~~ Babylon. He had been taken into exile there in the year 597 BC, which was 9 years after Daniel had been taken captive, and 11 years before Jerusalem was destroyed which took place in 586 BC. So it is that he begins this chapter in the 6th year, (of his exile which was 591BC), and the 6th month was September and the 5th day. So it was September 5, 591 that this was written. Ezekiel is given a vision, and in this vision he is transported back to Jerusalem to the Temple. In his vision he is brought ~~xx~~ to the North gate, and at the gate of the altar, or the entrance is this statue, or idol. The idol was probably ~~xx~~ Astarte the Syrian Venus. Then in verse 6 is pointed out the further things that were going on and had gone on before. If we look at 2 Kings 23:4 and 5 we can see the Temple reform that took place during the reign of Josiah, (read). But God tells Ezekiel to look again, vs 6b. Then he is led to ~~xxxxxx~~ and in the door of the court and he saw a hole in the wall. God tells him to dig in ~~all~~ and he uncovers a door, vs 8. He is told to go in and he enters, vs 9. He sees that pictures and images of snakes and beasts are on all the walls vs 10. But then here are 70 of the elders and in the midst is Jaazaniah the so of Shaphan. Shaphan was a secretary and financial officer of King Josiah



and was deeply involved in the Temple reform which took place under King Josiah a portion of which we just read from 2 Kings. So what was taking place here was the indulgence in witchcraft and sorcery, and delving into astrology as well. God asks Ezekiel if he now sees what the elders are doing in secret, thinking that God does not know what is going on, vs 12.

But God has much more to reveal to Ezekiel and he is brought again to a door of the Temple toward the north and here women were weeping for the Babylonian Adonis named Tammuz who was the lover of Astarte the Syrian Venus and who had lost his life. Wild orgies were celebrated in the worship of him. So here we have the sexual abuses and immorality in the Temple.

But this is not all for God tells Ezekiel He still has more for him to see, vs 15. Ezekiel comes into the inner court of the Temple and there were about 25 men with their backs to the Temple, worshiping the Sun, vs 16. God then asks Ezekiel if he has seen all of this in the vision, vs 17, and God then goes on to tell Ezekiel the outcome of all of this.

Now this revelation to Ezekiel is to give him the message he is to bring to the people in exile. ~~But this message is to be not so much to the older people who would die off before they could return to their land and Jerusalem, but to the~~ His message is to be to the "Now" generation as well as to the "New" generation which will be springing up. He is to tell them that this dispersion they must endure has been brought about by their turning from God. For the people of Israel this is a chastening they must endure. That through their punishment they would come to know that God is God.

Now when we analyze this portion of Scripture and we compare it with today we can see that we need to take heed to that which Ezekiel spoke to the "Now" and "New" generations.

In case we haven't identified with the "Now" and "New" generations, we need to know that those of us who are adults are a part of the "Now" generation.

Our children and our young people will soon be the "New" generation.

Today, the "Now" generation is doing that which ~~ix~~ Judah did some 2500 years

ago. There is a segment of society, and sad to say this includes many church members, who have set up idols in their lives. The idols do not take on the appearance of statues but idols of the things which are nearest and dearest to their hearts. These are idols of entertainment, and recreation. Idols of things we can accumulate and pile up for our future enjoyment. In many denominations the idols of intellect and the wisdom of man is supplanting the Bible and the things of God.

in  
The "Now" generation like the vision of Ezekiel are worshipping snakes and beasts and all other forms of paganism. We cannot read the evening news without having the astrological forecast pass our gaze. Some people religiously follow this trash and actually believe it. Witchcraft and Satan worship has risen at an alarming rate in all of the world. And also just like in the days of Ezekiel, the very leaders who should be showing the way, are instead leading people astray. Just this past week or so there were two letters of interest in the Butler Eagle. One was from an individual in Butler who claims to have been turned off by Church and religion and he or she claims to be looking for the answers which are not forthcoming. This past week a reply to that letter appeared in the Butler Eagle from a person in Saxonburg who also claims to have been turned off by religion and who would like to communicate ~~together~~ with the other letter writer in order for both to seek the truth. What both of them have said is correct, sad to say. Many people get turned off with Church and with religion. The reason being that some of them ~~do not want~~ will not hear the truth in the Church they are attending. I don't like to make this statement, but it is true. Still other people are attending churches where they hear the truth on Sunday morning, but they will not accept it, because it means they must change their lives and they are unwilling to do so. You see it is not Christianity that is practiced today in many congregations, it is Churchianity and there is a vast difference. Christianity is not a religion, it is a life style. Let me run that by you again: Christianity is not a religion, it is a life style. It means that you ~~are~~ belong to Jesus Christ because you have accepted Him and what He



as being done for you personally. If you don't understand this you can plead ignorance. But if you do understand it and fight it tooth and nail, then you are the loser, because it ~~is the most thrilling~~ makes this life thrilling and exciting and worth living, with all of the problems and frustrations connected with it. It is a victorious life and we should be living it that way each day. Then the "Now" generation is doing the same as the last part of Ezekiel's vision by turning their backs upon the Church and God and worshiping the sun. Think of some of the members of this congregation who will tell you they would rather worship God out of doors on a Sunday morning. They really aren't telling the truth because the god they worship is a little white ball they knock around and God isn't like that. Or they must be off communing with nature in some form or other. You see, when it all boils down to the fine point, 2500 years of history has taught man very little. And just as Ezekiel was to deliver this message to the "Now" and to the "New" generations so must we. For you see when we speak to the "now" generation we need to warn them that how we live and act is how the "New" generation is going to live and act, because our children and grandchildren will emulate us.

(Illustration of man and over 3000 descendents)

Isn't this an envious record? Wouldn't we each like to have our record appear in this fashion? Records like this are not chiefted overnight. This must be done over quite a few generations. The time is to start now. We need to be cleaning our own houses and removing those things which are an abomination to the Lord. Instead of getting angry at the preacher for hitting a few nails on the head, we need instead to be getting angry with ourselves for not doing what God wants us to do.

But the prophecy of Ezekiel did not end on this dismal and sour note. God is always seeking His ~~lost~~ lost and scattered children. So it is we read in the 14th chapter of Ezekiel the words of invitation from God to come home.

(Read 11:16-20). This is still the invitation for each of us and it was fulfilled by Jesus Christ's life, ministry, suffering, death, and resurrection.

But God ~~always~~ also says, ~~"I will not continually"~~ "My Spirit shall not always  
live with man." So it is that along with the words of promise and invitation  
found in the 11th chapter of Ezekiel is also found, vs 21.

So once again God lets each of us know that our future with Him and in eternity  
is upon our own individual heads. We need to know this and then choose ~~Christ~~  
either to follow Christ, or choose to follow the world. It cannot be both.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Eighteenth Sunday After Pentecost October 2, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Marcia McBride - Acolytes

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ORDER FOR HOLY COMMUNION 11:00 A.M.  
Prelude "O Sacred Head, now wounded" Kirnberger  
\*Processional Hymn No. 176 "Crown Him with many crowns"  
\*Ascription - Choral Amen  
\*Call to Confession and Communion  
\*Prayer of Confession: "Almighty God, our heavenly  
Father, we acknowledge and confess our manifold sins,  
which we have committed against thee by thought and word  
and deed, and by which we have offended against thy holy  
laws, and have merited thy condemnation in this world and  
in the world to come. We do earnestly repent, and are  
heartily sorry for these our transgressions. Trusting in  
thy grace and goodness, manifested in Christ Jesus our  
Lord, we ask of thee pardon and peace, and strength to  
lead a new and righteous life, by the power of thy Holy  
Spirit; through the same Jesus Christ our Lord. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Gloria Patri  
Scripture: Ezekiel 34:1-16  
Announcements  
Offering  
Offertory  
Reception of New Members  
Dedication of New Altar Chairs  
Anthem: "Draw Us In The Spirit's Tether" Fridell  
Sermon: LET'S COMPARE  
Communion Hymn 341 "Here, O my Lord"  
\*Order of Communion (Middle page 33)  
\*Institution etc.  
Holy Communion  
\*Prayer of Thanksgiving  
\*Doxology  
\*Hymn of Dedication 343 "A parting hymn we sing"  
\*Benediction and Threefold Amen

\*Postlude: "When I survey the wondrous cross" Morris  
----- \*Congregation Standing -----  
The Elders and Deacons will serve communion today.  
The Elders and Deacons will also serve as Ushers.  
We invite all Christians regardless of denomination to  
partake of the Lord's supper with us.  
Please fill out a communion card (in pews) so that our  
Church's records are accurate. If visitors will put  
either the name and address of their church or their  
Pastor's name and address on the back of the communion  
card, it will be forwarded.  
The lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Guy Armstrong and Family in memory of  
Guy and Jane's, Fathers, Mothers, and Sisters.  
Deacon and Mrs. Steve Vargo will greet congregation  
at the door this morning.  
Nursery will be provided today by Vickie Holt,  
Barb Snow and Robin Knauer.  
New Members received by Profession of Faith:  
Mr. & Mrs. Joseph Youngblood, Mr. & Mrs. Steven  
Hasychak, John Czzowitz and Randall Burns.  
By Letter of Transfer:  
Margie Watterson, Mr. & Mrs. Harry Burns  
Tonight 6-7 - Youth Group meeting  
Tonight 7:30 - Holy Communion (Altar)  
Monday - 7:30 - Women's Mary Prugh Circle Meeting  
Wed. - 7:30 - Church Council Meeting  
Thurs. - The Newsletter will be published - please  
have all material in by Wednesday.  
Clara Shakely would like to thank the Congregation for  
all the get well cards, prayers and flowers.  
Jim Stewart would like to thank the congregation for  
their thoughts and prayers and all the cards.  
Tues., Oct. 11 - 12th Annual Soup and Salad - Get your  
tickets today from Judy Vinroe, Dru Rensel and Jean  
McBride, or at the Brugh & Walker Ave. doors following  
this morning's service. Keep working on those Bazaar  
items.  
Hospitalized - Mr. Lewis Kradel, *MR. WM. WINTERS, MRS. STROOP*  
The attendance last Sunday was 200  
CROP WALK - will be held this afternoon starting  
at the Community College.  
Mrs. Granville Cooper will be 80, Oct 5.  
Welcome Visitors:  
*BOYS BACKSTAGE SIGN IN OFFICE*

"Let's Compare"

Texts: Ezek. 34:16; John 10:11

Expl comps/TV ads, etc; ask mak choic Btween 2/gd & bad  
Biblik this, this scrip comp 2 another let us look  
Ezek 2 proph agin sheps Is & they kings reigned led  
peop astray & in2 exil=vss 3-8

G say He do sumthin about=vss 11-15;

thez His proms & He end proms with vs 16 (TEXT)  
G spok thez thing 2 Ch of Is tell of deliv He send  
So now mus mak comp & turn 2 NT=Jn 10 & C wat G do  
Vs 7=Js tol discip about self & thru door shepfold  
only way danger cud enter; Js say thru Him all  
danger mus pass & He tak car, burd direct agin she  
vs 9=Only thru door man mus enter 2B saved; canno cum  
thru windo, climb wall, but thru door 2B saved  
vs 11=Here C signif JS Xp 4 all men, women, child  
He sed giv lif 4 sheep; comp Btween Ezek wat G sed,  
& wat G actually did  
Sheps peop Is wer not men who die 4 sheep, led them  
in2 captivity

But Js say He Gud Shep & giv lif 4 sheep/wat contr  
Hart man=fill selfish, greed, but G hart fill with Luv  
Wen Js say=I am gud shep & giv lif 4 sheep, this  
fulfil Ezek ~~34:16~~ 34:16

G say thru Js Xp=Here my solu 4 mankind & ther evil  
~~wicked, sinful, xxxxxxxx~~; here sacrif of clean, pure,  
sinless, undefil 4 the wicked, evil, nature of man  
But wat duz this mean?? Duz hav signif 4 us??  
Not only hav anser, but shud fll harts with joy, &  
lift 2 nu hites of happiness 2ward G

G supply shep of flock & G permit sacrif of shep 4  
us=Shep/we R sheep  
Shep giv lif 4 us & signif of this=we clensed & made  
whol thru sacrif if we willing 2 accpt Him as Savior  
If can do this, G say UR sin 4giv & can liv etern Him  
Wen Js bout 2 die had last meal discip & say=  
Bred, my body; ~~And~~ Cup, my blud; this do remem of me  
So L&s Sup=symbolic His suffering & death

This passion Js Xp consist broken, torn flesh, & His  
shedding of blood

This dun 4 forgiv of sin

This comp Btween Supper & Calvary; wat sed & wat did  
One actual act of 4giveness & other memorial set  
aside 4 our continu remem of Him & wat did  
Ther4, on occas such this that we gather bout His Tab  
We remem wat did 4 us, & seek His 4givness our sins  
COMMELET US GATHER ABOUT HIS TABLE, & DO THIS, IN  
REMEMBRANCE OF HIM.



# "Let's Compare"

Texts: Ezekiel 34:16; John 10:11

Scripture: Ezekiel 34:1-16

In all areas of life we can make comparisons. To make a comparison is to look at two things and to see the differences and similarities between them. Usually when we make comparisons we make a choice between the two. The Bible in this respect is no different than any other ~~xxxxxx~~ thing of which we may make comparisons. The Bible reading of a few days ago had this portion of Scripture which we read this morning. This is from the Old Testament and it tells of God speaking to His people through the prophet Ezekiel. But when we look at this portion of Scripture ~~xxx~~ with the thought in mind of comparing it to another portion of Scripture, then perhaps it will take on a different meaning for each of us.

As we look at this section of Scripture we see that Ezekiel is to prophesy against the shepherds of Israel. Now the shepherds of Israel were their leaders and in particular their kings. This prophesy is directed to those kings who reigned before the people were taken into exile. We see all the wrongs they committed vs 3-8. But God says He is going to do something about this, vs 11-15. These are His promises and He ends His promises with vs 16.

God spoke these things to the children of Israel telling them of the deliverance He would send to them. So it is that we can now make a comparison between what He said and what He did. Therefore, we must turn to the New Testament to the Gospel of John to see what God did.

If we look at the 7th verse we see what Jesus told His followers about Himself. The door to the sheepfold was the only way danger could enter, so when Jesus says He is the door He is stating that it is past Him that all danger must pass. Thus He is there to take the cares and the burdens and the strife directed against His sheep. But He also tells us ~~xxx~~ in vs 9 that it is through the door that ~~ma~~ must enter to be saved. He cannot climb over the wall, or come through the window, but must come through the door which is Jesus Christ in order to be saved. But it is in the 11th verse that we can really see the significance of

Jesus Christ for every man woman or child who was or is to be. He said He gives His life for the sheep. Here is the most important comparison we can make between what we read in Ezekiel, and what God did about that situation. The shepherds of the people of Israel led them in such a way that they ended up in captivity. Therefore, we can see that the shepherds of Israel were not men who would die for their ~~many~~ sheep. But Jesus said He was the Good Shepherd and the Good Shepherd would give His life for His sheep. What a contrast.

The heart of man is filled with selfishness, but the heart of God is filled with love. ~~This~~ What Jesus is saying in this 11th verse of John, "I am the good shepherd: the good shepherd giveth his life for the sheep," this is the fulfillment of the 16th verse of Ezekiel 34.

God is saying through Jesus Christ, here is my solution for mankind and their evil, wicked, sinful natures. Here is the sacrifice of the clean, and pure, and sinless and undefiled for the wicked, selfish, evil, sinful nature of man.

Now that we have made the comparison what does all of this mean? Does it have a significance for us? The answer of course is that it not only has an answer, but ~~it~~ the answer should fill our hearts with joy, and lift us to new heights of happiness toward God. God has supplied the shepherd for the flock, and God has permitted this shepherd to be sacrificed for the sheep. Jesus is the Shepherd, we are the sheep. The Shepherd has given His very life for us. The significance of this is that we are cleansed and made whole through this sacrifice if we accept Him as our Saviour. If we can do this, then God says your sins are forgiven and you can live eternally with me in heaven. But when Jesus was about to die as He sat at the last meal with His followers He said that the cup represented His blood, and the bread represented His body. He told them to observe this in remembrance of Him. So it is when we observe the Lord's Supper it is symbolic of His suffering and ~~with~~ death. ~~His~~ His passion of Jesus Christ consisted of His broken and torn flesh, and His shedding of blood. This was done for the forgiveness of sins. So again we make a comparison between what He actually did on Calvary and what He did at the Last Supper. One



One was the actual act for forgiveness, and the other was a memorial set aside for our continued remembrance of Him and what He did. But in both is to be found the forgiveness of sins. Therefore, it is on occasions such as these that we gather about His table. We remember what He did for us, and we partake of His Supper, and seek His forgiveness of our sins. Come, let us gather about His Table, and do this, in remembrance of Him.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Holy Communion (Altar) Oct. 2, 1977  
The R.v. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist

ORDER FOR HOLY COMMUNION - 7:30 P.M.

Prelude "O Sacred Head, now wounded" Kirnberger  
Hymn No. 472 "What a friend we have in Jesus"

Call to Worship

Invocation

Scripture: John 6: 47-58

Hymn No. 53 "Softly now the light of day"

Offering

Offertory

Sermon: "THIS IS THE LIFE"

Communion Hymn 204 "Break Thou the bread of life"

Call to Communion Page 32

Eucharistic Prayer, Institution, Anes Dei

The Holy Communion

Prayer of Thanksgiving

Doxology

Hymn of Dedication 221 "My faith looks up to Thee"

Benediction and Threefold Amen

Postlude: "When I survey the wondrous cross"

----- \*Congregation Standing -----

We invite all Christians regardless of denomination to partake of the Lord's supper with us.

Please fill out a Communion card so that our church's records are accurate. You will find them in receptacle on the back of the pews.

If visitors will put either the name and address of their church or their Pastor's name and address on the back of the communion card, it will be forwarded.

"This Is The Life"

Text: Jn 6:55; Scrip: Jn 6:47-58

Examp: hunt, fish, vacation, watch sunset etc & say, "THIS IS THE LIFE" & this shud run thru all our days

This wat Js try 2 impart 2 Discips & followers  
He fed 5M, next day peop cum 2 Capernaum wher He gone  
He vss remind sot Him 4 bred He cud supply & told

2 seek bred last 4ever, meaning Himself  
They ask: how G fed peop in wild, manna

Js tell: sent from G & feed equal miraculous way  
Js say vss 49-51, He bred of life

They ask vs 52=validity of wat say  
Js giv nu dimens caus anxiety vs 53, drink blood

This 4bidden=Deut 12:23 (READ)

He mean=tak Him, His lif in center ours

How do this?

EXAMP: Bible, U xx told grt Book, no know if no read

If read, digest, it in U, it Bcum part us, remain in us

Js external if no tak in 2 our harts, but wen cum in

is part us, can feed upon Him, hav lif vital He impart

(Illus: Lawyer, man freed libel, guilty, want mak restit)

This influence Xp can hav upon anyone

Vs 54=elabor mor, can hav etern lif

vs 55=last prom & here kno flesh/blud Js sufficient

4 our needs

Thus: need 2 kno must cum 2 Him, accept Him, & let Him xi  
liv in us & hav 4givness of sins & liv etern Him

Also thru shed blud, broken body pattern set 4th

remind us sacrif made 4 mankind

Thus, wen cum sup with Him, eat bred symbol body

& drink cup, symbol blud, we do Remem of Him

Israel 2day wher Js liv & walk, wen fam sit down meal

& hav wine with meal, during corse raise glass in

greeting and toast, "Le-Chaim"="TO LIFE"

Perhap need repeat as lift bred, cup 2 lips, "Le-Chaim

TO LIFE, & 2 know as partake L's Sup it shud ther 4

Bcum 4 ea us the knowledg that "THIS IS THE LIFE"

thru Xp our Lord.

Come, join me at His Table.



"This Is The Life"

Text: John 6:55

Scripture: John 6:47-58

I am sure that all of us at one time or another have been involved in what was for us a very meaningful and relaxing time. Perhaps you have gone on a fishing trip and you have cast your line into the water and then stretched out on the bank in the shade of the trees, and just resting and relaxing there have thoroughly enjoyed yourself forgetting all of life but that moment.

Or perhaps you have been on vacation with no schedule to meet, no phones to answer and you have been caught up in your surroundings and enjoyed and savored every precious moment of it.

Or perhaps you may have sat in contemplation as you watched a beautiful sunrise or sunset and have felt the peace and calm a scene like this can engender. In any or all of situations like this you may have been led to exclaim as I have from time to time, "This Is The Life." Meaning of course that this is something

unique and ideal. This is something that cannot be felt or savored everyday. Thus, moments such as these are precious because they are so few and far between. But what we need to realize is that, "This Is The Life," should run through each and everyone of our days. There should be a sense of each day being wonderful and good simply because God has permitted us that particular day to be alive and a part of His glorious creation.

This is basically what Jesus was trying to impart to His disciples and other followers. He had fed 5000 in a miraculous way the day before and now the crowd sought Him in Capernaum by the sea where He had gone.

In some previous verses Jesus reminded them that some of them sought Him out for the bread He could supply, and He also told them to labor for the bread that lasts forever, meaning Himself.

They questioned Him about how God fed the people in the wilderness with manna sent from above. Jesus told them that He had been sent from God to feed them in just as miraculous a way as their fathers had been fed. At this point we begin with our Scripture for this evening and Jesus is about to reveal to them

that He is the bread of life. (Read verses 49-51).

At this point then, the Jews began to question the validity of what He was saying, verse 52.

Jesus answered, verse 53, and added a dimension to it which to them must have caused some anxiety. By His stating that ~~xxx~~ they had to drink His blood, He was telling them to do something which was completely forbidden. The blood was the very life of a person or any creature. Therefore, it was not to be used in any way let alone drink it. Deuteronomy 12:23 points this out,

So when Jesus was saying that we must drink His blood He meant that we must take Him, take His life into the very center of our lives. Now how can this be? Well, if we look at this Bible we can see a good example of what Jesus meant. You have heard it said many times that this book, The Bible is the greatest book ever written. It may be that to you and you will accept that statement without ever questioning it. But it remains just a statement to

anyone who never bothers to open it and really read it and digest it. But when we do this then we find it to be true, for the Bible then becomes a part of us. It remains external to us, just as Jesus is external to us before we hear, or read, or know about Him. But when He enters into our hearts He is within us and we can feed upon Him, and have the life and the vitality which He wants to impart to each one of us. ~~He was saying, "Feed upon my Word, and let~~

(Illustration Lawyer, man freed, later wanting restitution because of guilt)  
~~the line in your case you ask and will say, "Feed upon my Word, and let~~

He elaborates on this just a little more in verse 54 and tells that coming to Him and accepting Him will impart eternal life. The last promise in this portion of Scripture is found in verse 55, and it is here that we come to know and realize that the flesh and blood of Jesus ~~xx~~ is sufficient for our needs. Thus we need to know that we come to Him, accept Him, let Him live in us and we have the forgiveness of sins, and ~~xxxxxx~~ will live eternally with Him. But we also know that through the shedding of His blood and the breaking of His body we have the pattern set forth which constantly reminds us of this sacrifice for mankind. Thus we come and sup with Him, eating the bread symbolic of His body



drinking the cup, symbolic of His blood.

In Israel today, where Jesus once lived and walked, when the family sits down to a meal they have wine with their meal. During that meal they will raise their glasses in greeting, or in a toast and the toast is made, "Le-Chaim," which means, "To Life." Perhaps we need to repeat this as we raise the bread ~~to our lips, and the~~ and the cup to our lips, "Le-Chaim" "To Life", and to know that as we partake of this Lord's Supper, it should become for each of us the knowledge that, "This Is The Life," through Christ our Lord. Come, join me now at His Table.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Nineteenth Sunday After Pentecost October 9, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Marcia McBride - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude:  
\*Processional Hymn No. 43 "When morning gilds the skies"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Almighty God, who hast gathered thy people throughout the ages and in all the world into one Church, forgive us the painful divisions and wounds which we thy children have inflicted upon thy household of faith. Grant us the grace to overcome our human errors and prejudices that we may walk together in the unity of our one Master; in whose name we pray. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Nehemiah 4: 7-23  
Hymn No. 254 "Jesus, I live to Thee"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Give Ear Unto Me" Marcello -  
Sung by Dale and Lloyd Link  
Anthem: "Be Still and Know That I Am God" Bitgood  
Karen Maloney  
Sermon: "WITH BOTH HANDS"  
Prayer and Lord's Prayer  
Hymn No. 246 "Father of eternal grace"

Postlude:  
Benediction

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Guy E. Wiles in memory of "Loved Ones"  
Serving as Ushers today are: \*Wally Feder, John Snow, Mont MacKinney, Herb Shearer and Steve Vargo.  
Deacon and Mrs. Robert Dellen will greet the Congregation at the door today.

The attendance last Sunday was 254.

Nursery will be provided today by: Jane Andrews, Barb Andrews and Ellen Master.

We need help in the kitchen tomorrow morning to help pare vegetables for the Soup and Salad Day. Contact Ann Williams or be here around 9:00 A.M.

➤ Tuesday - Oct. 11 - SOUP & SALAD DAY. We still need carrots, onions and 12 qts. of beans. Call Ann Williams (287-1430) if you can help us out. Evelyn Kennedy has tickets today or they can be purchased at the door. Bring bazaar items Monday Evening or Tuesday morning for noon sales.

➤ Wed. - 6:30 - Youth Choir Rehearsal (COME & JOIN IN)

Wed. - 7:00 - Chancel Choir Rehearsal

Thurs. - 7:00 - Bible Study

Friday - 6:00 - The ARC Class will have a Family Tureen Dinner, meeting and Fellowship. Beverage will be provided. The Allen Botacchi's and Roy Andrews will be in charge of the Dinner.

Mrs. Ed Hampton would like to thank the Congregation for all the cards and prayers during her stay in the hospital. *H.M.E.*

➤ Hospitalized: Mr. Lewis Kradel and Mr. Wilmer Pfabe. Basketball - Anyone wishing to play Basketball please fill in the sign up sheet today. Two different teams 8th, 9th, and 10th; and 11th and 12th.

We wish to thank Mrs. Kitty Feder for filling in for Kay this morning.

YWCA Religious Resources Committee has planned a Bible interpretation and study group entitled "The Parables" see Narthex bulletin board for details.

*LEA MEETING OCT 23, ALL INVITED FREE.*

*WELCOME VISITORS*

*MAX BARNETT BROTHER RALPH BARNETT DIED YESTERDAY.*



"With Both Hands"

Text: Nehemiah 4:17, Scripture: Nehemiah 4:7-23

Examp of old time ballplay & "Use Both Hands"

Bound Nehemiah: son Hecaliah; name=Consolation Of L

Liv wintr resid Pers Artaxerxes & was cupbearer

Import job & held hi esteem; Granson Hilkiah priest

50yrs B4 direct Josiah reform

group Jews cum from Judea & tell N walls no build

Jeru. Jew bak Jeru 100 yr & it in deplor state

Neh pray 2 G, 2 let him do sumthin bout it

Whil minis 2 King, ask wat wrong, N tell & k send Jeru

Giv leter 2 offs & made gov: thus K Pers giv permis

2 endors rebuild Jeru as fortify city agin

EXEGETE SCRIP: vss 7-17=Tools 1 hand/weap other

In order 2 do job it mus B dun WITH BOTH HANDS

Here less 4 us: G Dman this=Weap/tool & W Both Hands

We batl lik N, diff=he C enemy we cant, we surroun by

evil, corup, even in Ch & scorcard no ident players

Only way 2 seprate is 2 work With Both Hands & T/W  
1st=Tools: Examp elect, plumb, carp no tak T's, wrong way

Yet this how memb Ch sho up 4 Spiritual livs

& wonder why Sp lif bad shap=ill equip, & unprep

G giv 1 T & 1 T only=Bibl, & 4 all talk Bib how many

Ch peop use as shud?

Long Ps Bib 119 a Ps prais G's Word & shud tel us of  
import of seek G's Word 4 us & livs

Red vss 9-16: Do U C wat Say? vs 11 & explain

Read, read, digest, memoriz, share, liv, let Bcum part u

& Bcum T we use 4 all lif

2nd=Weaps other hand & thez found P letr Eph 6:12-16

EXEGETE vs by vs & Word by Word

(Plus W. P. McKay, Mom's Bible, Dr., dying man, Bible)

Here is our Tool=Bible, & Weapon=Bible

It mus B used WITH BOTH HANDS

That way G use lik guid miss 2 trak dwn target

Whether target is us or sum1 G want us 2 deal with

Lets tak livs from medioc liv 2 livs that R lived

victoriously Bcuz we will 2 do G's way ~~xxxx~~

WITH BOTH HANDS

## "With Both Hands"

Text: Nehemiah 4:17

Scripture: Nehemiah 4:7-23

I am sure that many of the men in the congregation can remember as boys how a game of baseball would be started among the neighborhood boys and it would be played in a vacant lot. The thing I remember most about those games was the anger and hostility engendered by your teammates when you tried to catch a ball with one hand and dropped it. Your team would shout and holler at you, "Use both hands." I think of this many times when I see the major league teams on TV and one of the players will catch the ball with one hand only to have it fall out of the glove. This is a good example that it takes, "Both Hands." There are exceptions of course, particularly if a person can only use one hand. But the game of life must be played "With Both Hands." This is the lesson our Scripture for this morning is pointing out.

Nehemiah was the son of Hachaliah, of the tribe of Judah. His name meant, "Consolation of the Lord." He resided at the winter residence of the king of Persia and held the high office of cupbearer of King Artaxerxes. This in itself should tell us of the high esteem in which he was held, for no one held this position who was not completely trustworthy. It was the job of this person to not only hand the king's wine cup to him, but to make sure it was safe to drink. Nehemiah was also the grandson of Hilkiah the priest who 160 years earlier had directed King Josiah's reformation. But a group of Jews came from Judea and told Nehemiah what was happening in Jerusalem. He is told of the deplorable state of Jerusalem. The Jews had been back in Jerusalem about 100 years, but had not been able to completely rebuild the Temple and the walls were not rebuilt either. So Nehemiah begins to fast and pray about this situation. He asks God to let him do something about it. So while he is ministering to the king shortly thereafter the king asks him what is on his mind and Nehemiah tells him of his sadness for the plight of the Jews and Jerusalem. So the king gives him permission to go to Jerusalem to begin the task of rebuilding the walls, and he also makes him governor, with official letters to carry out his mission. Thus the king of Per-



sia was endorsing the rebuilding of Jerusalem as a fortified city once again. T<sup>h</sup>is it is that we come to our Scripture for this morning and we see in vs 7 that the enemies round about Jerusalem come to fight against the Jews and stop the re-building of the walls. But the Jews turned to God and placed a watch night and day so they would not be surprised by attack, vs 9. The people told of the piles of rubbish and rubble hindering the re-building process, (vs 10), and the enemies are plotting to use this as a means to get to the Jews, (vs 11). who worked on the walls and went home at night, came the next day and The Jews, ~~living among the enemies~~ and warned Nehemiah and his people of the danger they faced, vs 12. So Nehemiah sets up guards and Nehemiah tells them of the power of faith, vss 13-14.

So their enemies learning that their bluff of total destruction for Nehemiah and his people did not work out, the people were able to go back to the task of complete ~~work~~ involvement in the work, vs 15. But Nehemiah still had half of the people on watch and the other half on guard, vs 16. But the one thing that N<sup>e</sup>hemiah also did to insure their safety was to have have the workers armed as well, vs 17. Thus we can see that they had tools in one hand and weapons in the other. From this we can readily see that in order to do the job it was "With Both Hands."

Here is the lesson for us. We need to have our tools in one hand, and our weapons in the other. This is what God demands of each of us. God wants us to ~~do~~ live our lives, "With Both Hands." We need to understand that we are involved in as great a battle today as Nehemiah faced while he was re-building the walls of Jerusalem. The difference between him and us is that he could see his enemy and knew where he was. We can't. We are surroundd on all sides by evil and corruption to the extent that it has crept into the Church and it is hard to determine the Godly from the Satanic. Having a scorecard to identify the players would not even help to distinguish one from the other, because the two are so i<sup>n</sup>grained and entwined. The way we can get the two separated ~~in~~ both within the Church and within our everyday working world is to do it "With Both Hands." This involves our preparation both with tools and with hweapons, so we may be ready

at all times.

What are we talking about? First we must have the proper tools. No one would consider going out to do a job without the necessary equipment to do the job. For the carpenter it means having hammers, and saws, planes, and other equipment. For the electrician it means wire cutters, screw drivers and so on. For the mechanic it means wrenches and sockets. For the salesman it means pens and pencils and paper. For the housewife it means pots and pans and so on. For each job whatever it may be there are proper tools with which to do that job. But what would happen to the carpenter if he showed up for work without a hammer? Or the electrician if he forgot his wire cutters? Or the salesman without a pen? They wouldn't last long would they? Yet, this is how we as members of Christ's Church show up for our spiritual lives. We are ill-equipped and unprepared and then we wonder why our spiritual life is in such bad shape. We wonder how we are constantly being overcome by the world. The answer is plain and simple, we do not prepare ourselves spiritually.

But God has given us one tool and one tool only and that is His Word. The Bible. Yet for all of the talk today in all segments of society about the Bible how many Church people really are using the Bible as they should?

The Psalmist wrote: in the 119th Psalm which is a Psalm in praise of God's Word, verse after verse of seeking God's Word. This Psalm is the longest in the Bible and since it deals directly with seeking God's Word, this should tell us something of the importance of this attitude for us. Let's just share a few of the verses to see what the Psalmist is saying. (READ vss 9-16). Do you see what he is saying? In the 11th verse is something that is often quoted, (read this).

This means that we should be familiar with Scripture and even memorize portions of it. We are to do this so we can encounter those who would take us from the things of God, and point them to the Saviour. We "hide" or "keep" God's Word in our hearts so that we can tell others of Him, and keep ourselves from the things of this world that would lure us away from Him. This is how we use this tool. We read it, we read it, we read it. We digest it, we memorize it, we share it, we talk about it, we love it, and it becomes a part of us, & is our tool for all of life.



But we need to have weapons in the other hand. Paul tells us in Ephesians the 6<sup>th</sup> chapter about these. Verses 13 to 16. If we go through these one at a time we can see the importance of each one.

13:12  
Armor: In Romans Paul tells us to put on the armor of light. This is Jesus Christ who is the Light. He is the armor that can shield us from the world.

Truth and Righteousness: Isaiah speaks of the Messiah as being girded with righteousness and faithfulness. Jesus was also ~~the Truth~~ said, "I am the way, the Truth and the life."

Gospel of Peace: Jesus only brought one Gospel and that was a Gospel of peace. He said, "Peace I leave with you, my peace I give unto you." This peace is the only peace we can know in this world, and that is the peace from Him even in the midst of turmoil and madness.

Shield of Faith: John tells us in 1John 5:4, "For whatever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Our faith can overcome all of the opposition the world may throw at us.

Helmet of Salvation: This of course can only be Jesus Christ. The head is one of the most vulnerable parts of the body and here is where the helmet is worn. If we are clad with the helmet of the salvation of God, Satan and all of his forces cannot touch us.

Sword of the Spirit, (which is the Word of God): Hebrews 4:12 tells us what this is, "For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here we see that the tool we are to use, God's Word, The Bible, is also a weapon. A weapon that can work like a sword in the hands of a believer. There are many illustrations how God uses His Word to bring people to Him, but one example which I once read, seems to sum all of this up so well.

(Illustration of W.P. McKay, mother's Bible, pawned, doctor to dying man, who said, "Bring me my book." He searched and found it was his. Became minister etc.)

Here is our tool, and here is our weapons. But it must be used, "With Both Hands." That way God uses it like a guided missile to track down its target,

whether that target is ourselves, or someone God wants us to deal with. Let us  
take our lives from just mediocre living, to lives that are lived victoriously  
because we are willing to do it all God's way, "With Both Hands."



# Zion's Reformed Church

A Congregation of the United Church of Christ

GREENVILLE, PENNSYLVANIA

ROBERT K. NACE, Senior Pastor

FRANK B. STEARNS, Director of Music BETTY & FRANK TARANTO, Sextons  
ESTHER BERRY — Church Secretaries — MARILYN SAAL  
PATRICIA H. BURCH — Intern Pastors — CHERYL J. NIELSEN  
JACK A. EVERT MEDIADOR V. JUMAWAN KIEH W. VONDEROHE

## THE ORDER OF WORSHIP

from Isaiah 6:1-8

10:45 A.M. — October 16, 1977

WE TURN OUR THOUGHTS TO GOD THROUGH . . .

THE BEAUTY AND SYMBOLISM OF THE SANCTUARY

THE SILENT MEDITATION OF OUR HEARTS

THE ORGAN PRELUDE "Awake, Awake" Southern Folk Hymn arr. Held

THE LIGHTING OF THE ALTAR Acolyte, Bill Mortimer

\*THE PROCESSIONAL HYMN No. 299 "Lead on, O King Eternal"

\*THE SOLEMN DECLARATION AND CALL TO WORSHIP Mr. Jumawan

WE FEEL OUR UNWORTHINESS AND GOD'S FORGIVENESS . . .

\*THE CALL TO WORSHIP

THE UNISON PRAYER OF CONFESSION No. 2, Page 4

THE KYRIE, sung response No. 518

THE ASSURANCE OF PARDON

THE CALL TO PRAISE No. 513

\*THE GLORIA IN EXCELSIS No. 489

\*THE COLLECT FOR THE DAY

WE HEAR THE WORD OF GOD . . .

FROM THE HOLY SCRIPTURES Matthew 13:24-30 and 36-43 Mr. Evert

\*The Gloria Patri

FOR OUR LIVES —

\*The Sermon "The Three Dollar Bill" Mr. Link

\*The Sermon Prayer and the Lord's Prayer

\*FROM THE HYMN No. 176 "Crown Him with Many Crowns"

WE RESPOND TO GOD'S WORD BY OFFERING . . .

\*OUR FAITH, and the Faith of our Fathers

The Statement of Faith [inside front cover of Hymnal]

OUR CONCERNS as a Congregation of God's People

OUR MONEY and all it means for us

The Offertory Anthem "Awake, Awake to Love and Work" arr. Burke

\*The Doxology

OUR PRAYERS —

The Prayer Versicles spoken responsively, page 6

The General Prayers

The Prayer Response No. 501

OUR LIVES — The Charge

GOD RESPONDS TO US WITH . . .

THE GIFT OF OUR ONENESS as we sing together

\*The Recessional Hymn No. 292 "Onward Christian Soldiers"

THE GIFT OF HIS PRESENCE AND PEACE — The Benediction

THE GIFT OF LIFE — To be lived in the world He gives us

THE EXTINGUISHING OF THE ALTAR

THE ORGAN POSTLUDE

\* Congregation stands

THE ALTAR FLOWERS are placed in memory of Sandra Lee Beck by her parents, Mr. and Mrs. Paul Beck, Sr.

WE WELCOME all visitors to our worship. We hope you will find us a friendly church and a church you will wish to visit again. We invite you to sign a registration card found in the pew. Our welcome this morning are Corrine Renwick and Eleanor Jackson and Ed and Evelyn VonKennen.

WE JOIN with all congregations of The Lake Erie Association in "pulpit exchange" and welcome into our pulpit this morning The Rev. Ralph C. Link, Pastor of St. Paul's United Church of Christ in Butler, Pennsylvania.

STEWARDSHIP NOTE! Last year some of our congregation increased their stewardship intentions but after discounting those who had decreased or died or moved away, the increases did not represent an increase in our total pledge. In today's expanding economy a church whose resources remain static is going backward. How many of this congregation considered this?

OUR CONGRATULATIONS to Mrs. Rachael McClimans who was honored recently on the occasion of her 90th birthday.

STEWARDSHIP NOTES: Attendance last Sunday 232

Offering last Sunday \$2,455; Offering year ago \$1,567

Receipts to date \$91,119; 1976—\$88,833

## THIS WEEK AT ZION'S

Today—October 16

12 Noon Women's Guild Vegetable Soup Sale

7:00 P.M.—Senior Hi's meet at church for an evening of fun, games, & food!

Monday—October 17

9:00 A.M.—Mrs. Fitzgerald's Pre-School (Monday thru Friday)

9:00 A.M.—Senior Citizens (Monday thru Friday)

3:00 P.M.—Brownies — Primary Room

3:00 P.M.—Gay Anderson's Dance School — Intermediate Room

7:30 P.M.—AlAnon — Intermediate Room

Tuesday—October 18

10:00 A.M.—Mental Health Group — Adult SS Room

7:00 P.M.—TOPS — Intermediate Room

8:30 P.M.—AA — Jackson Room

Wednesday—October 19

10:00 A.M.—AlAnon — Intermediate Room

3:45 P.M.—Brownies — Primary Room

Thursday—October 20

9:30 A.M.—Mother's Group

3:00 P.M.—AlAteen — Intermediate Room

3:45 P.M.—Choir — Grades 5-6-7

7:00 P.M.—Chancel Choir

7:00 P.M.—Confirmation Class — Primary Room

7:00 P.M.—Weight Watchers — Intermediate Room

Saturday—October 22

10:30 A.M.—Choir — Grades 2-3-4

Next Sunday—October 23

Church School and Worship at the regular hour.

3:00 P.M.—Lake Erie Association Fall Meeting at St. Paul's Church in Butler.

Supper at 5:45 p.m.

7:00 P.M.—Senior High Hayride. Watch for further details!

## THE BOOK OF LIFE

Died: Paul A. Wetzel, Sr. on October 8, 1977.

"The Three Dollar Bill"

Text: Mt 13:37-39: Scrip: Mt 13+24-30, 36-43

1 (Illus 2 men dressed as animals at zoo)

Here 2 individs outward genuine but in fact phonies  
say our society=As phony as 3 dollar Bill

produc this in scrip but cum clos our scrip AM

Expl parables; story insid story

Multi sent away, Js discip ask expl parabl

vs 37=Good seed Himself

vs 38a=Field world, cud also say Church

vs 38b=children also cud B church peop

vs 38c=child of Satan or devil, cud also B ch peop  
no lik 2 do but cum bak in moment

vs 39a=Satan as sow tares

vs 39b=harvest is end of world & judgement

vs 39c=angels are reapers.

This foundation 4 "The Three Dollar Bill," & how 2  
spot it.

Expl tares & wheat/intertwin & imposs 2 separ, no tell  
diff wen jus sprout

Bearded Darnel=2 way separ, burn, women sort

" " posonous, narcotic

overall lesson 4 us=Satan wil plant imit xpians  
wherever tru Blievers R found & wen lk worl can C thi  
(Illus counterfeiter & 17 dollar bill)

2 busines men ea pull sumthin over on other & we  
pass off as "b usiness"=who mak business wprld?  
Sum so call Xpians=examp man manag lrg chain dept st  
gud memb, gud ch, sales meetings, swear etc

How bout us? R counterfits we need chang? Do liv  
diff Mon, Tues, than Sun? If Yes, Js talk 2 us & we  
need 2 know it

But no jus peop in pews, sumtim man Bhind pulpit may  
B "The Three Dollar Bill"

(Illus Shambaugh's blasphemy & heresy)

I call it blasphemy & can no underst how man call  
self minister Js Xp & talk lik this

Pastor cong 2 lead flock 2 deep commit 2 Js Xp

Wen he tare among wheat ther need 4 G's judgement  
4 ever tru Xp, ther counterfit imitat him," quote Rev  
only diff Btween count Xp & tru Xp, is Xp liv in  
hart that born-again Xpian

(Illus sincere=NT Gr=Judged in Sunlight; Latin= Sine  
cera, "Without Wax)

R w without wax? Can we B judged in Sunlight?

We hud B or else we phony as "The Three Dollar Bil:

We need 2 kno if we tare among wheat ther cum time  
of separation

Js sed 1 final thing & need 2 hear word, & either kno  
joy or heed warning=Read vs 43



"The Three Dollar Bill"

Text: Matthew 13:37-39

Scripture: Matthew 13:24-30, 36-43

(Illustration of 2 men dressed as animals at zoo)

Here were two individuals who from outward appearances were genuine, but were in fact phonies. We have a saying in our society that speaks of something or someone being, "As phony as A Three Dollar Bill." We cannot produce this in scripture but we can come pretty close to it with the portion ~~scripture~~ we used this morning as our Scripture.

Jesus had a way of telling pertinent things to His followers by making use of parables. Parables are stories using events familiar, and the characters and things in that story stand for different things. In telling the story of the wheat and the tares, Jesus was telling something that was known by most all of them. But after the multitude of people had been sent away, and Jesus and His disciples had gone into the house, they began to question Him about the parable and its meaning. Jesus then went on to explain it to them.

He told them that the sower of the good seed was Himself, vs 37.

He explained that the field is the world, vs 38a. For our use we could also include the Church of Jesus Christ as being the world. He said the good seed was the children of the kingdom, vs 38b. He meant of course, those who were of His kingdom and belonged to Him. Again, we could include the people who belong to Christ's Church in this illustration. Jesus then said that the tares are the children of the wicked one, vs 38c, or Satan. We could also include some Church members in this group as well. We don't like to think of Church people as being children of Satan, but some are, and we will come back to this in a moment.

Jesus then identified Satan as the enemy who sowed the tares, vs 39a; The harvest being the end of the world, or judgement, vs 39b; And the reapers as the angels, vs 39c.

Now from all of this we have the foundation laid to spot "The Three Dollar Bill."

The illustration Jesus used was very true to life. Tares did indeed grow up with wheat, so that the roots of the tares and wheat became intertwined and it

was impossible to separate the two. Even expert farmers could not tell the difference between the tares, ~~which were wheat~~ and the wheat when both plants were in their early stages of development. The tares were a weed called, "Bearded Darnel." After it could be distinguished, it had intertwined the roots of the wheat and to tear up one would also tear up the other. So they were permitted to grow together to maturity at which time two methods were used to separate them. One was to separate the plants as Jesus said must be done and to burn the tares and keep the wheat. The other, was to separate the seeds after the threshing. This was done by hiring women who would pick out the darnel seeds which were placed in large trays in front of them. The darnel seeds were slate gray in color and had to be taken out because they were slightly poisonous and had a narcotic effect. So here we see then that Jesus said the tares and the wheat had to be separated.

The overall lesson for each of us is that Satan will always plant imitation Christians wherever true believers are found. When we look at the world we certainly can see this.

(Illustration of counterfeiter, 17 dollar bill and another man giving him change.) Here we have two business men of sorts, each pulling something over on the other. We can laugh at this and even pass it off as being "Business." But before we so glibly pass it off as just "Business," let us ask who makes up the business world? Businessmen and women of course. But these same people, many of them are so called "Christians." I say so called "Christians," because they do not reflect it the other days of the week. I just learned recently of a man down our way who attends and is a very good member of a good solid fundamental Christian ~~church~~ congregation. Each Sunday he is teaching Sunday School and quoting the Bible. He is the manager of a large chain department store. During the week he holds sales meetings with the salesmen and his language would not be qualified for ~~print in~~. His treatment of his employees is a tragedy. Yet, those who only know him through his church connection look upon him as being an outstanding Christian both in his life and in the community.



How about us? Are there counterfeit areas in our lives that need to be changed? Do we live an altogether different existence on Monday or Tuesday than we do on Sunday? If we must answer a truthful yes ~~xx~~ we need to understand that Jesus was talking about us when He was telling of tares among wheat.

But we also need to understand that it is not just the people in the pews who may be counterfeit in their lives, but sometimes the man behind the pulpit may be "The Three Dollar Bill." I am sure that all of us are appalled at some of the things being said and done by clergymen of all kinds. But I am doubly appalled when I hear and read of things which some ministers state in writing that is completely ungodly and un-Christian. I would like to share such an incident with you this morning. The following quotation is by a Rev. William Shambaugh who is pastor of a United Church of Christ congregation in York, Pa. This article appeared in the ~~paper which lists~~ weekend paper which listed the Churches and services available in that area. This is what he wrote for one of the issues.

(Illustration of Shambaugh's blasphemy)

I don't know what you may think of it, but I for one say it is blasphemy. How any man can write something like this and pass himself off as a minister of Jesus Christ is beyond me. The pastor of a congregation is there to shephard the flock and lead those people to a deeper commiiment to Jesus Christ. But when that pastor stands forth as the tare among the wheat, we can see that there is a need for God's judgement.

"For every true Christian, there is a counterfeit imitating him," as one pastor has so aptly put it. The only difference between a counterfeit Christian and a true Christian, is Christ living in the heart of that bon-again Christian. There is one word in our English language that has come to us from both the Latin and the Greek, which should be the word that is spoken of each of us wherever we may go. The word is "Sincere." In the New Testament the word used, means, "Judged in the sunlight." The english word comes from the Latin "Sine cera.", which means, "Without wax." A rich man or a person of high rank in ancient Greece when art was flourishing, might employ a scuptor to chisel his bust in

marble. But sometimes if the chisel slipped the end of the nose would be chipped off, or another part might be broken. So rather than go to all the bother of making a new bust, the sculptor might take some wax and repair the broken part. The flaw could not be detected unless it was looked at very closely. If the client happened to be a knowledgeable person he would take the statuette outside and examine it in the sunlight. If he did not do this, he would have the misfortune of seeing the nose drop off his statue ~~xxxx~~ in the heated rooms of his house. The statue then was not "Sincere," without wax, and could not bear careful scrutiny in the sunlight.

Are we "without wax?" Can we be "judged in the sunlight?" We should be, or else we are as phony as "The Three Dollar Bill." We need to know that if we are tares among the wheat of God's kingdom, there is going to come a time of separation.

Jesus said one final thing about all of this, and we need to hear His words, either know the joy of this, or else heed the warning. (Read verse 43).



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Twenty-First Sunday After Pentecost October 23, 1977

The Rev. Ralph C. Link, Minister  
Mrs. Kay Morris, Organist and Choir Director  
Lori Zavacky, Bobby Shakely - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Meditation" Massenet  
#Processional Hymn No. 30 "Come, we who love the Lord"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O Lord, Our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of your Church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that separate us from others. And always keep us steadfast in your love, in Jesus name. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture Lesson: Matthew 13:24-30, 36, 43  
Hymn No. 389 "Rise up, O men of God!"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Pastorale" Guilmant  
Baptism Kevin Andrew McGarrah - Son of Mr. & Mrs. Mark McGarrah born July 7, 1977.  
Anthem: "Give Me A Faith" Bitgood  
Cyndie and Rob Sybert and Chancel Choir

Sermon: "The 3 - Dollar Bill"  
Prayer and Lord's Prayer  
Hymn No. 474 "I've found a Friend"  
Postlude: "Faith of Our Fathers" Morris  
Benediction

- - - - - \*Congregation Standing - - - - -  
The Lovely Flowers on the Altar have been placed by Irene, Dorothy and Paul Forcht in Memory of "Loved Ones"

Serving as Ushers today are \*Richard Mangel, Don Kingsley, Art Carney, Gary Penar and John Dreher.

Deacon and Mrs. William Thompson will greet the Congregation at the door this morning.  
Nursery will be provided today by: Gaye Bowser,

Betty Pfabe and Laurel Stauffer.

> Hospitalized: Mrs. Betty Jaillet, Mrs. Dorothy *HOME*  
Stewart and Mrs. Elma Robinson.

Today - 3 - 6 Meeting of the Lake Erie Association here in our Church.

Tonight - 7 - 9 - Youth Fellowship Meeting.

> Wed. - 7:00 - Chancel Choir

> Wed. - 8:00 - The new sing-a-long choir "Rising Son" is meeting at 8:00 on Wednesday evenings. Come out and have Fun!

> Nov. - 6 - The Budget will be gone over for your approval. New officers will be voted on after the Service.

> Nov. 6 - Christian Enlistment Sunday. *RE-DEDICATE UNDERWAY.*  
Nov. 14 - 6:30 P.M. The Building Fund Campaign will be launched at a Fellowship Supper on Monday - Nov. 14, More information to follow.

Tonight - Series of Services called "Harvest '77" thru Oct. 26th., at the Calvary, 123 E. Diamond St. at 7:30 P.M. Dr. Bruce Thielmann will be the Speaker "The Truth Shall Set You Free" The Congregation is invited to hear this well know speaker.

Dec. 4 and 11 is open for Altar Flowers - If you want either one of these dates let Bea know in the office.

Basketball - The sign-up sheet is still on Bea's desk for those who want to sign-up for Basketball. Please take the time today to do this.

*WELCOME VISITORS!*

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Reformation Sunday October 30, 1977

The Rev. Ralph C. Link, Minister  
Mrs. Catherine Feder, Guest Organist  
Mrs. Cyndie Sybert - Youth Choir Director  
Lori Zavacky, Bobby Shakely - AColytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "A Safe Haven" Stairs  
\*Processional Hymn No. 322 "The Church's one Foundation"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Almighty God, forgive us for our  
faulty following of the Master: our slow faith in His  
power to save; our timid, hesitant answers to His call  
for service; our insensibility to the meaning of His cross;  
for all that mars our discipleship, and make it  
difficult for others to believe in Him. We ask it all in  
His name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Matthew 23: 13-39  
Hymn No. 282 "Faith of our fathers!"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Appalachian Meditation" Moore  
Installation of Bruce McBride (filling the unexpired  
term of John Redman)  
Anthem: "You'll Never Walk Alone" Rodgers  
Youth Choir  
Sermon: "WHEN IS A SPADE NOT A SPADE"  
Prayer and Lord's Prayer

Hymn No. 281 "A mighty fortress is our God"  
Postlude: "Postlude"

Benediction

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed  
in Honor of Mr. & Mrs. Alvin Shakely's 37th Wedding  
Anniversary.

Serving as Ushers today are: \*Mike Nazaruk, Gottlob  
Kradel, Roy Andrews, and James McClymonds.

Elder and Mrs. Paul Riemer will greet the Congregation  
at the door this morning.

Nursery is provided today by Virginia Mangel and  
Karen Vensel.

> Tonight - 6-8 - Youth Fellowship Tureen Dinner

> Next Sunday - Nov. 6 - Budget will be presented;  
Officers will be elected. You may nominate from the  
floor with that persons permission.

The Under Shepherds will have a short meeting with the  
Pastor. They will also pick up reservations for the  
Fellowship Kickoff Dinner. Everyone should have their  
reservation slips by now (included with the last letter.  
The Under Shepherds will be going out one week early  
so that these can be picked up in time.

Please get your Commitment cards in as quickly as you  
can so they will not get lost.

Mrs. Dorothy Stewart would like to thank the Congregation  
for their Prayers, cards, flowers and especially  
a thank you to Rev. Link.

Basketball - The sign-up sheet can stand some more  
names - so final arrangements can be made.

We still have Dec. 11 open for Flowers - contact Bea  
if you would like to have this Sunday.

> Wed. - 7:00 - Chancel Choir - 6:30 (BECAUSE COUNCIL)

Wed. - 8:00 - The new sing-a-long choir "Rising Son"

Thurs. - 7:00 - Bible Study

The attendance last Sunday was 159.

> Slate of Officers put up for Nomination is as follows:

For Elder: Allen Botacchi, Harry Fry and Art Snyder

For Deacons: Rodney Rensel, Don Kingsley, Karen Maloney,  
Sarah Snow, Roy Andrews, and Art Carney.

Your choice of nomination may be made from the floor  
if you have that persons permission.

> Hospitalized: Mrs. Elma C. Robinson. GUY WILES MAXI

Welcome visitors:

> COUNCIL WED. 7:30 { NEWSLETTER THURS.  
NEWS IN SV WED.



"When Is A Spade Not A Spade?"  
Text: Mt 23:28; Scrip. Mt 23:13-39

All sort rids & most humorus; examp Garb trk, Newspaper  
Brids; Why was Mos most wicked man who liv?  
Brok 10 Comms at 1nce.

I Wat did Ad & Ev do aft expel Gard? Raised Cain  
k 2 pos serious rid, Wen Spade Not A Spade?  
Js point out part in Scrip, but must ad 2it 2 cum complete anser

Js tackl relig ldrs of day=Phars & Scribes  
This incur wrath bcuz thez peop influent in relig  
Phars: stric leglists, strict observ law lettr,  
nev mor than 6M, but mus remem sum wer gud rt men  
Talmud say 7 kind: this Jew classif & 6 bad typ/1 gud  
Js word B herd by thoz who agree with Him  
Scribes: copyists of Scrip, they recog authority on LAW  
Sumtim call Lawyers: Jews sed, Mos receiv law, deliv 2  
Josh; Josh deliv 2 elds & prophs: & prophs deliv 2 men  
of Great Synagogue

Thus Js speak gainst organiz relig of that day  
Look Scrip C 8 woes (KJV), 7 if RSV, LIV et al  
Exegete vs 13; 15; 25; 27; & Text 28

Ask: Wen Sp Not Spade? expl: use 4 dig, bild=gud rite  
If use driv stak, pry lever=wrong & not Spade  
" substit Ch 4 Spade we cum 2 wat Js say Scr, Pha  
2day Reform Sun & this day reform org Ch Bgin  
M Luther call by G 2 stand 4th agin relig ldrs of da  
2day Prot Ch need ref in all mainline denoms  
Last week share UCC minister/this wk Wash DC Method  
& Ch in Dallas

(Illus Wash DC Methodist, Dallas Ch stripper)  
Wat suppos Js Xp say 2 our relig ldrs 2day?  
Ch ldrs tell us: forn, adultry, homosex, drug addict,  
alcoholism & such not sin but rite of individ 2 elect  
this as lifestyle if he she chooz

P tell Romans 1st chap bout this & listen wat he  
say action of G is, Read Rom. 1:18

G no look litly on wat man call "Choic of lifestyle"  
Wen Spade Not Spade? Wen in hands unbeliever, Bcuz  
then it no use 2 dig 4 truth & tighteousness but  
insted it use 2 cover Sin & Evil

Anser 2 Ch 2day stil JS XP & always will B  
He mus tak preced over all within Ch & within indivi  
livs of each Ch member

So it is we mus kno & hear words Js 2 Scribes & Phar  
(M<sup>AD</sup> VS 28 text) We need 2 look not only within Ch,  
b within ourselvs 2 cast off thoz thing keep from  
Truth. We need 2 tak stand & kno canno stand 4 both  
gud & evil. We mus chooz. May we chooz Xp & B abl  
2 echo words M Luth, "I can do no else, so help me God"

"When Is A Spade Not A Spade?"

Text: Matthew 23:28

Scripture: Matthew 23:13-39

We have all sorts of riddles in the world. I am sure that you know most of them as being humorous. When I was in elementary school we had riddles like: "What has four wheels and flies?" The answer is: "A garbage ~~wagon~~ truck." Or, "What is black and white, and read all over?" The answer is: "A Newspaper."

There are even a lot of Bible riddles. "Why was Moses the most wicked man who ever lived?" "He broke the Ten Commandments all at once."

"What did Adam and Eve do after they were expelled from the Garden of Eden?"

"They raised Cain."

But looking at things from a more serious side, I would like to pose the riddle this morning, "When Is A Spade Not A Spade?" Jesus points a portion of this out in our Scripture for this morning, but we must add some things to it and make some comparisons in order to come up with the complete answer.

As we look at our Scripture for today we see that first of all Jesus had taken upon Himself the unenviable task of tackling the religious leaders of His day. This is something which just was not done. To do so was to incur the wrath of these people, for they carried a good deal of clout and were influential in the religious lives of the people.

Pharisees were the strict legalists. They stood for the strict and rigid observances of the letter of the law. There never were very large numbers of them. At the most there were not more than 6000 of them. Whatever we may say that is detrimental to the Pharisees, we must always remember there were some very good and righteous men among them. In the Talmud there are seven different kinds of Pharisees distinguished. This was the Jew's own classification of them and of the seven <sup>kinds</sup> ~~types~~, there were six bad types and one good one. So we can readily see that the words of Jesus in denunciation of these people were being heard by some who completely agreed with Him.

The Scribes were the copists of the Scriptures. Because of their close proximity to the Law they were recognized authorities on it. They were sometimes called



"Lawyers." The Jews had a saying, "Moses received the Law and delivered it to Joshua; and Joshua to the elders; and the elders to the prophets; and the prophets to the men of the Great Synagogue." These Scribes were the ones whose duty it was to see that the Law was continued and carried out.

Thus we see that Jesus was speaking against the organized Church of His day.

He challenged the very leaders of that religion. Now when we look at this block of Scripture we see that there are recorded a series of "woes" ascribed to the Scribes and Pharisees. If you have a KJV you have 8 of them recorded and if you have an RSV you probably only have 7. We will not go through all of them, but will pick out a few to look at. In vs 13 He tells them that they have blocked the kingdom of God and are not a part of it, nor do they make it possible for others to enter it. In vs 15 He points out that they go to great lengths to get a convert and when that person is a member of the Church he is made twice as bad as themselves. Then Jesus injects a bit of humor in it for he tells them in vs 14, that they are so anxious to overcome the small things they actually are responsible for letting the large ones pass by. The people could picture a man perhaps drinking a glass of table wine, and being so engrossed in getting a gnat out of it, while he ~~xx~~ swallows a camel.

In vs 25 He tells them how they are so concerned with the outside of the dish, but they neglect the inside of it as well. In vs 27 He points out that they are like the tombs, nice looking on the outside, but inside filled with decay. He was referring to the fact that it was a point of the Jewish law that ~~xxxxxx~~ anyone who touched anything dead or having to do with death was considered unclean. The sepulchres were quite often along the wayside. During the Passover pilgrims would line and crowd these roads. If a pilgrim touched the outside of one of these tombs he was considered unclean and could not partake of the Passover. Therefore, in the month preceeding the observance of the Passover, all of the tombs and sepulchres were whitewashed distinguishing them as graves. This not only identified them, but made them look nice. They shown and sparkled in the sun. So the comparison Jesus is using is that the Pharisees and Scribes appear-

ed to be very righteous and upright men, but inwardly were full of filth and corruption. And this is the <sup>point</sup> ~~verse~~ I would like to use for our text this morning as it is found in the 28th verse, "EVEN SO YE ALSO OUTWARDLY APPEAR RIGHTEOUS UNTO MEN, BUT INWARDLY YE ARE FULL OF HYPOCRISY AND INIQUITY."

And so it is we ask the riddle, "When Is A Spade Not A Spade?" A spade is something we dig with. It can be used to do all types of digging. But if we think of it as being used to dig in order to plant, or to dig in order to build, we realize that we are thinking of a spade in the highest terms. It is actually being used in a constructive way. In this manner then A Spade, Is A Spade.

~~If we substitute~~ Now if this is the definition of a Spade, ~~we~~ it follows that A Spade Is Not A Spade, when it is being used wrongly. A Spade is not a Spade if we use it to drive stakes into the ground. A Spade is not a spade when we use it as a lever to pry something loose. It is only a Spade when it is used as a Spade.

Now if we substitute the word Church in our analogy with a Spade, we come to what Jesus was saying about the Scribes and Pharisees. Today is the day we call "Reformation Sunday." This is the day which saw the start of the Reformation within the organized Church. Martin Luther was led by God to stand forth against the religious leaders of his day and to denounce what they were doing in the name of religion. And as we look at the Christian Church from the Protestant side of it we cannot help but see that we are in dire need of a new Reformation. There are so many things going on in many of the mainline denominations that we could ~~extend~~ easily spend most of the rest of this day telling of them. Last week I shared with you what a minister of our Denomination had said publicly and there is much more I could add about others. But I would like to share with you what a leading minister in Washington D.C. has said, and then what a Church in Dallas let happen in its sanctuary.

(Illustration of Methodist vs modernism, & stripier in Dallas Church)

I wonder what Jesus would say in our time to the religious leaders? The Church leaders of today are telling us that fornication, adultery, homosexuality, drug



addiction, alcoholism and all such forms of sin are not really sin, but are the right of the individual to ~~choose~~ elect that lifestyle is he or she chooses. Paul told the people of Rome about these very things in the first chapter of his letter, but listen to what he says the action of God is, (read Romans 1:18). This tells us that God does not look lightly upon what man calls "Choice of a lifestyle."

When Is A Spade Not A Spade?" when it is in the hands of an unbeliever. Because then it is not used to dig for the truth and righteousness, but it is used to cover over sin and hide ~~it~~ the truth.

The answer to the problems of the Church today is still and always will be Jesus Christ. He must take pre-eminence over all both within the Church and within the individual lives of each Church member. And so we must hear, and know, and remember the words of Jesus to the Scribes and Pharisees, vs 28. We need to look not only within the Church, but within ourselves to cast out those things which would keep us from the Truth. ~~xxx~~ We need to take our stand today and ~~include~~ ~~words of Martin Luther~~ come to the knowledge that we cannot stand for both good and evil. We must choose. May we choose Christ and be able to echo the words of Martin Luther, "I can do no else, so help me God."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Christian Enlistment Sunday November 6, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Beth Feder - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Fantasy in C Major" J.S. Bach  
\*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, you have taught us to  
keep all your heavenly commandments by loving you and  
our neighbors; grant us the spirit of peace and grace,  
that we may be both devoted to you with our whole heart  
and untied to each other with a pure will. Forgive us  
we ask in Christ's name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture Luke 6: 30-45  
Hymn No. 207 "Jesus calls us: o'er the tumult"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Chorale" Boellmann  
Anthem: "And Can It Be?" Johnson Chancel Choir  
Sermon: "ONE THING"  
Prayer and Lord's Prayer  
Hymn No. 299 "Lead on O King eternal!"  
Postlude: "Postlude in D" Fischer  
Benediction  
Three Fold Amen  
Nomination and Election of Elders and Deacons  
Budget Presentation for Adoption  
U r Shepherd meeting with Pastor for few minutes  
in the f t of Sanctuary

The Lovely Flowers on the Altar have been placed by  
Mrs. Margaret McClymonds in memory of "Loved Ones"  
Serving as Ushers today are: \*Allen Botacchi, Dan  
Bosko, Robert Knauer, Charles Penar.

Elder Paul Campbell will greet the Congregation at  
the door this morning.

Nursery will be provided today by Mrs. Bertha Hollefreund,  
Sue Hollefreund and Sherry McClimans.

The attendance last Sunday was 189

➤ Tonight - 6-8 P.M. - Youth Fellowship Meeting. Tonights  
meeting requires everyone attending to wear a pair  
of clean, unmatching socks. Why? Come and find out!  
Upcoming events: Saturday - Nov. 12 - Hayride followed  
by a Weiner Roast, (Free). Meet 6:30 P.M. at Church  
and Bring a friend.

December 2,3,4 Retreat - Mark your calendar now.

Monday - 7th Women's Mary Prugh Circle meeting at 7:30.

Wed. - 6:30 - Youth Choir Rehearsal

Wed. - 7:00 - Chancel Choir

Thurs. - 7:00 Bible Study in the Undercroft

Thurs. - 7:30 - Butler Fellowship of Churchs meeting  
at St. Andrews Church.

➤ Hospitalized: Mrs. Elma Robinson and Mr. Guy Wiles at  
BCMH... Mrs. Helen Hollefreund at Mercy Hospital, *Done*  
Locust St. Pitts. Pa.

Coming up - Nov. 14 - Kick-Off Banquet at St. Michaels  
Hall on Center Ave. at 6:30. Reservations will be  
picked up by the Under Shepherds and telephoned to  
Mrs. George Eichhorn.

Thurs. - 17 - 6:30 - The Butler Area Laymen's Association  
regular Fall Dinner and meeting will be held at St.  
John's UCC Meridian. Rt. 68. A memorial for the Area  
Laymen who have passed away this past year. It is  
also Youth Night. Bring along a youth - These Youth  
will be the Area Laymen of tomorrow. See Chuck Penar  
and Walt Harmon for tickets.

➤ Reserve Nov. 19<sup>th</sup> Sunday afternoon and evening to  
make Family Advent Wreaths. The whole family is  
invited. Bring your own greens. It will begin at  
3:00 and end sometime that evening. A Chrismon  
demonstration will be held in the Sanctuary and they  
will light the Chrismon tree. Home made vegetable  
soup for evening supper. It is lots of fun - come  
and join in.

JEAN PFLUGH BIRTHDAY TOMORROW  
WFLCME VISITORS



"One Thing"

Text: Lk 10:42; Scrip. Lk ~~10~~ 6:30-45

Bcuz of necess messag wil B brief;

Ju as I thot, last wk wen tol corny riddl ther groan  
by no groan wen tol serm short

Any applause? I C gleam in sun eyes, (Joy)

In Scrip this AMM, Js tol discip & follos needs &  
requirments of Spiritual lif, it involv many things

But woven in2 all this is "ONE THING" & this I shar  
with U in story form

1nce pon tim brother, 2 sister liv litl hous sm villag  
plain peop, littl possess material guds, but wer happy

Bros work job & sis took car hous

Ea day 1 wud go 2 wel aft bros left earl morn &  
draw water 4 day. Tuk turn do this

2 sis diff nite/day

1=serios & look lif standpoint wat mus B dun

if job postpon 1 day worry until dun next day

everthin mus B in ord & if not she disturb

wen cook, only pot/pan need wer used & thez scrub  
& scour wen do dishes

Floor mus B kep clean 4 visitors & she upset wen  
thing out plac or in mess

Many tim mad sis who leav thing disord

2=this sis jus oppos, happyu bubly all tim

she enjoy self ea day, she get up sing, go bed sing

Wen turn 2 go wel she look 4ward 2 it, whil wait

fil jar, laff, joke other girls & sumtim stay 2 long

Then other sis scold 4 B 2 long & wast tim

Wen turn 2 cook kitch in clutter & use all pans  
& sis furious at her

So she kep from cook as much as possib

Sis felt she bettr abl 2 clean insted

She felt resent 2ward sis 2day Bcuz she tol 2 clean  
hous ~~wil~~ 4 guest 2day & hous mus B spotles

Then sis go off shop 4 meal & lv her do clean

She wud lik go shop with sis 2 markplac 2 C sites,  
& smel tempt smel spic & exotic foods

She espec lik C material brot from Persia & East C  
She brows booth 2 booth & let mind wander & dream as  
only young girl cud. It made her provok 2 think fun  
cud B hav if only sis let go along

But No, had 2 stay & clean dum hous thot as gav 1 pc  
furn extra hvy swat with broom

She thot bak how yr B4 nother gues cam & sis mus

h~~er~~ hous spotles then 2, & she had dun so 2 keep pea  
& ~~h~~es had no notic hous then

She remem how she sat His feet & listen 2 talk & how  
sis Bcam furios & she sad 2 Him=Lk 10:40B

& how Friend anser = Lk 10:41-42

This prob not how story took plac, & all of its bak-ground but wat Js say 2 Martha=ONE THING NEED 4 LIFE

This off cours is not hus & bus activities of 1  
But insted=2 Listen 2 G, & hear wat He say 2 us  
2 Seek First Kingdom of G & His roghteousnes & all  
Things Will B added Un2 You  
it is=To Luv G With All Hart, Mind, Soul, Body

This ONE THING

Turn all over 2 Him & let Him lead & direct in all  
areas of lif



## "One Thing"

Text: Luke 10:42

Scripture: Luke 6:30-45

Because of necessity, the message for this morning will be somewhat brief. In our Scripture for this morning as taken from the 6th chapter of Luke, Jesus was teaching to His disciples and followers the needs and requirements of a spiritual life. This involved many things involving giving and sharing with others. But out of all of this there stands forth, "One Thing," and this is what I would like to share with you this morning. Let me explain this in story form.

Once upon a time there were two sisters and a brother who lived in a little house in a small village. They were rather plain people without a lot of money and many of the material possessions many other people had. But although they lived very plainly, yet they were happy with life and shared the love they had for each other.

The brother worked at a job and ~~they~~<sup>the sisters</sup> took care of the house. Each day after the brother had gone off to work early in the morning, one of them would go to the village well to draw the water for the cooking and cleaning ~~of~~<sup>for</sup> that day. They took turns doing this.

The two sisters were as different as night and day. The one girl was very serious and looked at life from the standpoint of what had to be done. If she was unable to get a certain job done around the house and it had to be put off until the next day, she was very disturbed about it, and fretted until the work was done. Everything had to be neat and orderly and if it was not, she was greatly disturbed. When she did the cooking she only used the necessary pots and pans to do the job, and she was very careful to scrub and scour them when she did the dishes. The rooms had to be swept every day, and the floors had to be kept clean in case visitors came. And she was visibly upset when anyone had left something out of place or had made a mess. She became angry with her sister many times about leaving things in disorder, or for creating what she thought was unnecessary work.

Her sister on the other hand was just the opposite. She was happy and bubbly all the time. She enjoyed herself everyday. She would get up in the morning

singing, and go to bed just as happy. When it was her turn to go to the well for water in the morning she looked forward to it eagerly. While she was there waiting her turn to fill the jars, she would laugh and joke with the other girls her own age. Sometimes she would stay longer than she should, and her sister would scold her for wasting time. She was not as concerned about keeping the house neat and clean as her sister. She did what had to be done and never really took the extra pains about the housework. She was more concerned with being happy and enjoying life, and those around her.

When it was her turn to cook the kitchen was such a clutter and her sister would be very angry with the mess she made. So as a result her sister tried to keep her away from the cooking. Her sister felt she was much better suited for doing the cleaning and she was expected to do this instead.

She did feel a little resentment toward her sister because just today she had been told to tidy up the house as a ~~xxxxx~~ guest was coming for dinner and the house must be spotless. Then her sister had gone off to do the shopping for the meal leaving her alone to do the cleaning. She would have liked to have gone ~~ix~~ with her sister to the marketplace, to see the sights, and smell the tempting smells of spices and exotic foods. She especially liked to look at the different materials which were brought in from Persia and other eastern countries. She would browse from booth to booth and let her mind wander and dream as only a young girl could. It made her provoked to think of the fun she might be having if only her sister had let her go along. But no, she had to stay here and clean this dumb old house she thought, as she gave one of the pieces of furniture an extra heavy swat with the broom.

She thought back how several years before another guest had been coming back to town and how her sister had insisted that the house be made spotless then. She recalled how she had done as her sister wished in order to keep peace and how ~~the~~ their guest had not even noticed how the house looked.

She remembered how she had sat at his feet and listened to him talk and how her sister had become so furious because she was not helping and how she said to Him,



"Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Luke 10:40b.

And how their friend and guest had answered, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath ~~chosen~~ chosen that good part, which shall not be ~~taken~~ taken away from her." Luke 10:41-42.

This story may not have had all of this background, nor perhaps taken place just exactly like this. But what Jesus was saying to Martha was, "There is "One Thing" you need for life. The one thing of course was not the hustle and bustle of everyday activities that is many times just busy work. But instead, the "One Thing" needed for life was to turn everything over to the Lord.

Here is the lesson for each of us. It isn't congregational activities or a continual busy Church scedule, but rather, it is trusting the Lord to give us what we need. It is not only knowing about Christ, but knowing Him personally. It is ~~knowing~~ living Christ and having Him live through us. It is seeking first the kingdom of God and His righteousness, and then having all things added unto us. It is loving God with all of our hearts, with all of our souls, and with all of our minds. All of this will show through if we remember the "One Thing" Jesus pointed out to Martha.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Twenty-Fourth Sunday After Pentecost November 13, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist, Choir Director  
Karen Pfabe, Beth Feder - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "I Need Thee Every Hour" arr. by Thompson  
Doris Angeloni and Rol Thompson  
Flutes and Sax

\*Processional Hymn No. 272 "Love divine, all loves excelling"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "God, our Father: you are coming in power to bring nations under your rule. We confess that we have not expected your kingdom. We have lived casual lives, and ignored your promised judgement. Judge us O God, for we have been slow to serve you. Forgive us, for the sake of your faithful Son Jesus, our Saviour, whose triumph we want and eagerly wait for. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Luke 19: 1-10

Hymn No. 253 "Take my life, and let it be"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory "Andante"

Guilmont

Anthem: "Create in me a Clean Heart, O God" Mueller

Sermon: "SHOW ME A CHURCH MEMBER AND I WILL SHOW YOU A

Prayer and Lord's Prayer

Hymn No. 161 "Beneath the cross of Jesus"

Postlude: "Now Thank We All Our God"

Benediction

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed in Honor of Mr. & Mrs. Steve Vargo's 10th Wedding Anniversary - Nov. 18.

Serving as Ushers today are: \*Wally Feder, John Snow, Mont MacKinney, Herb Shearer and Steve Vargo.

Mr. & Mrs. Robert Knauer will greet the Congregation at the door this morning.

Nursery will be provided today by: Dru Rensel, Marlene Riemer and Lynn Bosko.

Our sincere Sympathy to Mrs. Guy Wiles, family and friends. Guy passed away last Saturday - Nov. 5).

Our Congratulations to Mr. & Mrs. Jeffrey Stauffer on the Birth of a little baby girl on Monday.

ARC Dinner and Theatre Party - Saturday, Nov. 26.

Dinner at 6:00. Play "For the Use of the Hall".

Come to one or both. For reservations call Norma Knauer, 287-6568 or Dutch Bolam 283-0371.

Scripture verses on homosexuality - Congregation requested

Genesis 13:13; Leviticus 18:22; 20:13; Romans 1:26,27  
1 Corinthians 5:11-13, 6:9-10, 18-20; 1 Timothy 1:9,10  
In Genesis 19:4 and 5 is recorded the sins of the men of Sodom and it was homosexuality. In Judges 19:22 is recorded the sin of the men of Gibeah and it was homosexuality. In the King James Version the phrase, "That we may know him," means to have sexual intercourse with him.

We are forming a prayer chain in our congregation.

Perhaps you may have heard of this from other congregations. This is a group of people who are called upon to pray for people who are sick, or for certain needs within the congregation. A "chain" of prayer is thus formed with people praying around the clock or at specified times. If you would like to be a part of this chain, please call Mary Burns at 287-3434.

The first basketball practice for the year will be on Tuesday November 15, 7:00 P.M. at the Armory.

The attendance last Sunday was 196.

Wed. - Golden Circle meeting - Craft night

Wed. - 6:30 Youth Choir; 7:00 - Chancel Choir

Thurs. 10:30 A.M. - Mary Martha Circle - Mary J. Davis's

Thurs. - 6:30 P.M. Fall meeting of Butler Area Junior League



"Show Me A Church Member And I Will Show You  
A \_\_\_\_\_."

Text: Ek 19:8; Scripture: Lk 19:1-10

(Ill salesman & leftover limburger cheese)  
peop outsid Ch vu Ch mem by wat do,say,act but diffi2  
kno wher mos Ch mem stand

Th say=(Title & blank=hypocrite or Xpian)

We under scrut thoz want join & thoz turn off Hypos  
Zac was Ch mem,hypo & we need 2C wat he was & Bcame

Vs 1=Jer=gatway 2 Judea from E,trad rte,fert agrig  
note 4 Palm,Balsam(aromat=Balm Gilead) even 2da  
Jeri city priests liv trav 2 Jeru

Zac mean The Righteous,Pure One,chief pub-tax  
collect,soc outcas cp 2 prosty,tax 4 Rom Emp

Vss3-4=Hungry 4 Spirit food,want C Js

Vs 5=Js & Div abil 2 kno sum? & sumthing

Vs 7=typic react self-rite peop

Vs 8=Zac turn from Hypo 2 riteos man,saved

Vss 9,10=Js tell Ch mem now Ch mem,& then sho reason  
why eat with sinner & not priests

This less 4 us on Stew Sunday,we either B hypo/Xpians  
our opp 2 fill Blank supply message 2day

Peop say no go 2 Ch=2 many hypos ther=anser:room 1mc  
Laff,but meas tru ther 4 we all hypos,no1 abl B  
100% Xpian,follo Xp everthin,

By hpo worl C is Ch mem swear,dirty story,immoral  
& no diff rest worl

Old story:walk duk,talk,liv,quak,look duk=it duk

Hypo=walk,talk,liv,look,etc=it hypocrite

But hidden hypo worl may no C or kno bout & this  
inward,or inactiv hypo,also had 2 do wat giv 2 Lord

C say 10% His standard,& we can evad,but no can cha  
all can & shud B do,& Bcuz we nev did,or told 2  
merely means nev got in pattern of doing it

no rationaliz with me,or xplain,tel G & resolv

(Illus J McCoy,27 92 cheap etc) & fill blank 4 him

(Illus prayer meeting & women owe woman money)blank??

(Illus LeTourneau & giv 90%) & fill blank 4 him

Old song,"I Don't C Me In Ur Eyes Anymore"

U may no look wif/hus eyes lately,but can C self

(Illus Lloyd Douglas book"The Mirror" conversation  
Btween Js & Zac)

If Js wer 2 stan fron ea 2day & say,Sho Me A Ch  
Mem & I Wil Sho U A \_\_\_\_\_"

WAT WUD U C MIRRORED IN HIS EYES?

WUD U C A HYPOCRITE, OR A XPIAN?

My frds only U & I can fil that blank,  
We may fool peop,but can't fool God

"Show Me A Church Member And I Will Show You  
A \_\_\_\_\_."

Text: Ek 19:8; Scripture: Lk 19:1-10

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Hypo=walk, talk, liv, look, etc=it hypocrite

But hidden hypo worl may no C or kno bout & this  
inward, or inactiv hypo, also had 2 do wat giv 2 Lord

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We may fool peop, but can't fool God



"Show Me A Church Member And I will Show You A           "

Text: Luke 19:8

Scripture: Luke 19:1-10

(Illustration of salesman and leftover limburger cheese)

This is much like the people on the outside view a Church member. They see them going to Church, they know them as Church members, but they can't quite figure out where most of them stand. Whether we know it or not the outside world is looking intently upon us. What we do, what we say, how we act and how we re-act determines what they think of us and how they categorize us. The outside world has us labeled as being in one of two classes. They will say, "Show Me A Church Member And I Will Show You a Hypocrite," or they will say, "Show Me A Church Member And I Will Show You A Christian." It is either one or the other. Make no mistake about it, we are being watched and observed ~~probably even~~ all of the time by those who may have an interest in coming into the Church, or by those who have been turned off by some hypocrites within a certain congregation.

Our Scripture for this morning is a good case in point. ~~xx~~ Jesus had to deal with a man who was a Church member and a hypocrite. There are a lot of object lessons in this Scripture but I would like to deal with the aspect of what he was and then what he became.

As we begin reading we see that Jesus entered and passed through Jericho.

~~Jericho~~ Jericho was first of all the gateway to Judea from the East. It was the trade route, and was also a rich and fertile area for agriculture. It was noted for Palms and Balsaam from which an aromatic spice came identified even today as "Balm of Gilead" and still derived from that particular area of the world. But Jericho was also the city of priests. Most of them lived here and would travel back and forth to Jerusalem to perform their priestly functions.

So the scene is set for the arrival of Jesus and we read, Behold, there was a man named Zacchaeus, which was chief among the publicans and he was rich."

The very name Zacchaeus was not what he really was. It meant, "The Righteous, or, "The Pure One." And he was neither. We are told that he was chief among

the publicans. Publicans were tax collectors, so Zacchaeus was not only a tax collector but he was in charge of several others. This made him a social outcast among the Jews for these men robbed their own people to collect taxes for the hated Roman Empire. They were held in the same contempt as prostitutes. So it is that we read of Zacchaeus being of short stature, but he had heard of Jesus and he wanted to see Him. Why, we can only speculate. The end result of his meeting with Jesus seems to tell us of a deep spiritual hunger within him which had to be satisfied by an encounter with Jesus. But whatever the circumstances he climbed a Sycamore tree to see Him.

And strangely enough when Jesus came to that spot He looked up into the tree and informed Zacchaeus that he was to come down and have Jesus as his guest that night. Surely Jesus did not know him, but with that Divine ability to know of the needs of people and their identities as well, Jesus called him forth. We can well imagine the stir created by this announcement. Here Jesus was in the town of many priests, the righteous leaders of the people. The ones to whom He should have turned for shelter and hospitality and instead He chose Zacchaeus a hated tax collector. ~~This in itself shows that Jesus had more concern for these~~  
This did not slip by unnoticed either, for we read they murmured among themselves and questioned this, vs 7.

But while they were spending that evening together we see and read of the effect Jesus had on the life of Zacchaeus and what he said he would do about it, vs 8. Zacchaeus turned from being a hypocrite at this point, to a believer. He became a follower of Christ. But Jesus Himself showed that He was not a hypocrite, for He stayed with a sinner, rather than seek out the professed righteous priests of Israel, and Jesus tells of this in vs 9 and 10.

So here we have the brief but wonderful story of a man who was a Church member, living as a hypocrite, who turned and became a Christian. He turned from his old ways and was willing to make restitution for past sins. And the lesson is clear for us on this stewardship Sunday. We are either going to be hypocrites in the sight of God, or we are going to be Christians. It is our opportunity to fill



in the blank supplied with our message for today. We can each make the statement and apply it to ourselves, "Show Me A Church Member And I Will Show You A \_\_\_\_\_!" Perhaps we need to define what we are talking about when we speak of the difference between a hypocrite and a Christian. I am sure most of us have heard ~~the~~ ~~saying~~ someone say they would not go to a certain church because there were too many hypocrites in it. The stock answer is, "Don't let that bother you, there's always room for one more." We laugh at this, but there is a measure of truth in it. In reality we are all hypocrites, for there isn't a one of us who can completely follow Christ 100% of the time. But the hypocrite the world is seeing in Church members is the hypocrite who truly professes to ~~be~~ be different from others yet can swear with the best of them, or tell the dirtiest stories around. Or do the same immoral things being done by those who are not Church members. These are the things the world sees and judges, and rightly so. The old story of identification is that if it looks like a duck, and walks like a duck, and quacks like a duck, and lives like a duck, it must be a duck. So it is with a Church hypocrite. If he acts like one, ~~looks~~ <sup>walks</sup> like one, ~~lives~~ <sup>talks</sup> like one, and lives like one, then he must be a hypocrite.

But there is one area of hypocrisy that the world may not see and really know about and that is the inward hypocrisy which is only practised ~~in~~ within the congregation. This type of hypocrisy is carried on in the matter of how and what we give to the Lord. God's standard for all His people always has been and always will be at least 10% of what we have. We can try to evade it all we can but we cannot change it. We need to look at where we stand and what we are doing in this area. Anyone can and should be able to do this and the reason why we hear from people that they cannot is simply because they have never gotten into this pattern of giving and therefore they are living outside of what God demands from each of us. If you have any problems with this don't try to rationalize with me or try to explain it away to me. You better speak to God about it and try to get into His plan for your life.

Let me share with you an example of a man I know as a member of a former congregation we served, and when I have finished you may fill in the blank for him,

just as the world is filling in the blank for you. Olf Mr. M. was 87 years old when we left that congregation. He is now 92. His wife died many years ago and they never had any children. He worked for the railroad as an accountant and retired around the age of 70 with a good pension. All of his life, being in the business of accounting he had insights into making investments. When I knew this man he was living with a nephew and paying no board or rent or buying any of the groceries. He had a total investment portfolio of well over 100,000 drawing very good interest every year. He attended church every Sunday and gave next to nothing. He has since moved into low income housing where he only pays something like \$35.00 a month, and has hidden his real worth and value somehow. This man was in a position to help that church because at that time it needed re-pointing, the water came in the walls. It needed re-painting on the outside, the roof needed fixed and many other things which he could have underwritten and still been very solvent for the rest of his days. He has no living relatives except a niece and a nephew or two. Now how would you fill in that blank? "Show Me A Church Member Like Mr. M, And I Will Show You A \_\_\_\_\_."

(Illustration of church meeting, testimonies and woman who would not testify)

~~There~~ We need to look at things like this and determine where we stand in relationship to God. Zacchaeus saw where he stood and did something about it. There is a late tradition that Zacchaeus ~~was~~ became the Bishop of Caesarea. He may or he may not. ~~There is a late tradition that Zacchaeus was the Bishop of Caesarea. He may or he may not.~~ A week or so ago I heard an old song which was popular when Shirley and I were dating. The song is, "I don't See Me In Your Eyes Anymore." You may have never paid attention to it, but if you look into someone's eyes many times you can see your reflection. Lloyd Douglas in his book "The Mirror," tells of a conversation Jesus had with Zacchaeus. He asks Zacchaeus, "What did you see that made you desire this peace?" Zacchaeus answered, "Good Master -- I saw mirrored in your eyes, the face of the Zacchaeus I was meant to be." If Jesus were to stand in front of each of us this day and make the statement, "Show Me A Church Member And I Will Show You a \_\_\_\_\_," what would you see morror-



ed there? Would you see a hypocrite, or a Christian? My friends only you and  
can only  
I can fill that blank and it ~~must~~ be answered by you and me.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Thank-Offering Sunday November 20, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Helen Hilliard and David Knauer - Acolytes

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Prelude: "Praise to the Lord, the Almighty" arr. Wood  
Nancy Link, Clarinet, and Organ

Silent Prayer

\*Processional Hymn No. 434 "These to Thee, our God"

\*Ascription - Choral Amen Bob Dellen, Liturgist

\*Exhortation

\*Confession (In Unison) "O Father, giver of such bounty  
as we see each harvest time, we know we are not worthy  
to gather the crumbs from under your table; yet, out of  
your great love and mercy, you have not only bestowed  
this material abundance, but beyond all our deserving  
have given us a Saviour, Jesus Christ. Help us to believe,  
and believing to accept; and accepting, help us to act.  
Your will, not ours be done. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

\*Lay Person: 'O Lord Open our Lips.

\*People: And our mouth shall show forth thy praise

\*Doxology

Scripture: Matthew 5: 13-16 John 15: 1-8

Hymn No. 19 "We praise Thee, O God, our Redeemer"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Thankoffering Concerns Bob Dellen

Offering

Offertory "Now Thank We All Our God"

Ingathering Service

Leader: Let us pray. Almighty God, our Heavenly Father,  
from whom cometh every good and perfect gift, we  
call to remembrance thy loving kindness and thy  
tender mercies which have been even of old, and  
with grateful hearts we would lift up to thee  
the voice of thanksgiving.

Response: We give thee thanks, Almighty God.

Leader: For all the comforts and gladness of life: for

our homes and all our home-blessings; for the love  
sympathy and good will of men,

Response: We praise you, Almighty God.

Leader: For all the knowledge of thee and the world in  
which we live, and the life of truth and right-  
eousness, and all earnest seekers after truth;  
for all godly and gifted men and women,

Response: We give thee thanks, Almighty God.

Leader: For the gift of thy Son Jesus Christ, and all  
the helps and hopes which are ours as His  
disciples for the presence and inspiration of  
the Holy Spirit; for all the ministers of thy  
truth and grace,

Response: We praise you, almighty God.

Leader: Receive these gifts Heavenly Father, and we  
ask that they would be used according to your  
will.

Response: Almighty God, we ask this in the name of your  
Son, our Lord and Savior, Jesus Christ. Amen.

Anthem: "Bless the Lord" Ippolitoff-Ivanoff

Sermon: "DOES SALT LOSE ITS FLAVOR?" Paul Pfabe

Prayer and Lord's Prayer

\*Hymn of Dedication No. 440 "God of our fathers"

Benediction and Three Fold Amen

Organ Postlude: "Praise God from Whom All Blessing Flow"

----- Congregation Standing ----- Morris

The Lovely Flowers on the Altar have been placed by

Mrs. Ann Williams in memory of "Loved Ones"

Deacon and Mrs. Steve Vargo will greet the Congregation  
at the door today.

Serving today as Ushers will be Randy and Bob Dellen,  
Chris and Brian Pfabe.

The Robert Dellen Family will take the Family Thank-  
Offering collection this morning. It will go to  
The American Indian Mission, West Sedona, Arizona  
Nursery will be provided today by Dru Rensel, Sandy  
Sheppeck and Pam Fry.

Those elected for Elders were Charles Penar and Harry Fry.  
For Deacons were Red Rensel, Art Carney, Roy Andrews  
and Don Kingsley.

Today - 3:00 P.M. - Advent Wreath making (Family)

Mon. - 7:30 - Fidelity Bible Class

Thurs. Nov. 24 - 32 Wedding Ann. of Chuck and Lula Penar.

ARC Dinner and Theatre - Sat. 26th. Dinner at 6:00



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

First Sunday in Advent November 27, 1977  
The Rev. Ralph C. Link, Pastor  
Paul Harbison - Youth Director - Liturgist  
Mrs. Kay Morris - Organist  
Mrs. Cyndie Sybert - Youth Choir Director  
Helen Hilliard and David Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude:

\*Processional Hymn No. 99 "Rejoice, rejoice, believers"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Our Heavenly Father, our spirits turn at this season not only to the coming of thy Son into history in the form of a babe, but also to thy coming in thy spirit. We beseech thee, O Lord, to pour thy spirit upon all who walk in darkness. Grant thy power to the weak; thy love to those who hate; and thy peace to those who know only the ugliness of strife struggle, and turmoil. If it be thy will, make us instruments of thy power and love and peace for those who know thee not. Hear us as we pray, in Jesus' name. Amen"

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Luke 1:26-38

Hymn No. 97 "Hark, the glad sound, the Saviour comes"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory

Lighting of the Chrismon Tree - Ann Williams

Lighting of Advent Wreath

Anthem: "There is a Joy" Robert Leaf - Youth Choir

Sermon: "The Fullness of Time:  
The Family"

Prayer and Lord's Prayer

Hymn No. 88 "O come, O come, Emmanuel"

Postlude:

Benediction

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed in memory of Marie Daubenspeck by Elizabeth J. Borland. Serving as Ushers today are \*Richard Mangel, Don Kingsley, Art Carney, Gary Penar and John Dreher. Elder and Mrs. Howard Bolam will greet the Congregation at the door this morning.

> Tonight - 6-8 - Youth Fellowship meeting

> Tonight - 7:30 P.M. - Prayer meeting in the Sanctuary.

> Anyone is invited to join us.

> Monday - December 5 at 1:00 P.M. we will be providing the worship services at Sunnyview Home. We need anyone who can help us sing, push wheel chairs and take part in this worth while project. We can also use a piano player to help lead the singing.

> Hospitalized: Howard Jaillet - NOT ANDREW NEW KEN.

Attendance last Sunday was 228

The newly elected Deacons and Elders will be installed during the worship service on Sunday December 11th.

December 11 - 7:00 P.M. Church Family Christmas Program (Sponsored by Board of Christian Education)

Under Shepherds please get your Time and Talent Sheets in so that they can be recorded.

Nursery will be provided today by Virginia Mangel, Barb Vargo and Lori Zavacky.

> There was \$337.00 received last Sunday for the American Indian Offering. You can still give this Sunday if you wish.

Forms will be passed around today for Poinsetta's.

> There are still Daily Bread Booklets - If you would like to give a donation for the booklets for the cost of printing we would appreciate it.

> We have new vinyl jackets for the Hymnals. If you should run across any with sharp edges, please turn it into the office for repair.

**WELCOME VISITORS!**

"The Fullness Of Time: The Family"

Text: Lk 1:27; Scripture: Lk 1:26-38

joy 'lif lk 4ward in expectation=wed,birth,holiday,etc

But not alway as expect

(Illus preacher,"Bhold I cum",pulpit topple etc)

But G no lik this wen He say sumthin cum 2 pass it do

"It tak plac in G's time,& this them 4 Adv this yr  
G prom many yrs ago Messiah 2 cum & fulfil uniq ways

We wil C how this amē cam about In Fulnes Of Time  
as P say in Gal 4:4-5 (READ)

Wel organiz,plan timtabl set motion many yr ago  
No1,absolu No1 cud mak plan lik this excep G, & isnt  
wonderful G seek 2 reveal self lik this? Amen?

So in Fulnes Time G sent 4th Son,but in cert Family  
Wil not ask U 2 turn all Srips,U may want writ tho

1st ref=Gen 22:18,read 15-18,(Abe sacrif Isaac &  
result of this)=Nationality of Js

2nd=Gen 49:10,Jacob tell bless of sons=from trib Jud  
Shilph=Peac,peacbulnes,pacific,=allud 2 Pr Peace

3rd=Isa 11:1-5,10=Messiah 2 cum from Jesse family &  
this mean He 2B King=Dav cum from this line

4th=2 Sam 7:12-16=Nathan speak 2 Dav also 1 Chron 17  
Prom 2 pass kingdom 2 Js=Sol after Dav,& Jos of ~~Isr~~  
Sol & this throne

But seed thru Mary who descend Nathan,nother Son  
David,but no Bcum king

Crown of kings pass out in captivity,& only 1 crōwn  
took plac sinc Jew cam from captivity=Js at Jerus

But Lk 33,stil 2 cum=2nd Coming of Js

Wat duz all this mean? Did peop accpt & Bliev?

4 many they no Bliev=stil pover,sick,deth,starv

Looked Bcum rich,days drag on, no hope etc

Wat about us? We in same situation,deth,pover,etc

But wait! Was this part prom of this King?

This 2B future,& real proms wer=Born cert Family,  
& intervention of G in2 lif mankind

READ Isa 9:6,7=Wonderful,Heb PELE=Deity,God

G among men is actual meaning here

(Illus man prison,littl girl,curl of ded bros etc)

This wat Adv all about,Js cam 2 mak us lk at self &

C G's plan 4 livs

2c G timetabl 4 ea us in Fulnes Of Time & 2 kno it  
plan 4 me

This season hus & bus let us lk wat G did 4 U & me,  
& let us tak advantag of gift He offer thru Xp Birth

U&T can & shud know Him & this is wat G wants 2

present 2 us anew each Adv season,G want us ea 2B

a part of the Family



## "The Fullness Of Time: The Family"

Text: Luke 1:27

Scripture: Luke 1:26-38

One of the joys of the life we live is that of expectation or looking forward to something which will take place in the near future. A child awaits a birthday in expectation of a present. A husband and wife await the birth of a child in a certain length of time. Parents await the arrival of their son or daughter for a family get together for the holidays. All of us can think of many times we have awaited and anticipated something to come. But many times the expectation turns to a time of disappointment for what we awaited doesn't always come to us as we expected. I have used this story before and you may have heard it, but it points out what I am trying to say.

(Illustration of preacher and text, "I Come," and pulpit toppling over)

The turn of events was certainly startling for that woman and a fulfillment of what the preacher was going to preach, but not quite the way the Lord would have it interpreted. This is an example of what I am trying to say, and that is, God tells man what to expect and sooner or later He fulfills it, "In The Fullness Of Time." Whenever God's timing is right He brings it to pass.

This is the theme I would like for us to think about during this Advent season. I will strive to show how God promised the coming of Christ, the Messiah, and how He fulfilled that promise in four separate and distinct ways. It was a time schedule set forth by God, known only by God, but revealed in such a way that it should not have been a surprise to anyone who really wanted to see it as God brought it to pass. This week we are going to deal with this issue from the standpoint of, "The Family." God set forth many, many years before Jesus was born that He was to be born into a certain family. Each succeeding week we will see that this prophecy was also extended in other directions so as to bring all of this about as Paul says in Galatians 4:4,5, (read this).

Now if we are to understand this correctly we need to know that this was a well organized and planned time table set in motion many years before Jesus appeared on the scene. No one, absolutely NO ONE could ever make such infinitely minute details down to the last detail. And isn't it wonderful that God can and does

we know that King David was the son of Jesse. In 2 Samuel 7:12-16 we read the word is Nathan was told to speak to David concerning the throne. This is also recorded in 1 Chronicles 17:11-14. What we actually see here is the promise that the kingdom is <sup>to be</sup> passed on to Jesus and this is a part of what the angel was telling Mary in our Scripture this morning. ~~Joseph~~ Verse 32-33 of Luke 1. Solomon was the son who succeeded David on the throne and Joseph was a direct descendant of Solomon, and so we see that the throne was passed on to Jesus. But the seed of David is passed on ~~through Mary~~ from David through Mary for she was a descendant of Nathan who was another son of David's, but did not become king.

The crowning of kings passed out of existence when the Jews were in captivity. There has only been one crowning of a king which has taken place in Jerusalem since the Jews came back from captivity and that was the crowning of Jesus with the crown of thorns. But the promise of God is that He will sit on the throne of David some day in the future and this will be His 2nd coming.

Now what does all of this really mean to us? Well, for those who choose to believe as many of the people of Israel believed it means nothing. They heard these prophecies and chose to ignore them. They saw that life went on around them and it was no different than at any other time. Day dragged into endless weary day, and there was no change. They still saw their friends and loved ones getting sick and dying; they still saw poverty and disease; they still saw people grow old; children were still having birth defects; people were still starving; there were still those who cheated them in the marketplace and these people seemed to live much better every year. Therefore, they could not take heart ~~with~~ <sup>FROM</sup> a few isolated prophecies concerning something that might never come true. But that was the attitude of the people of Israel. What about us? The world still hasn't changed too much. There is still poverty, sickness, disease and death. The scoundrels still seem to prosper and things are not much better, in fact, they may be worse.

But wait. Was this promised king to solve all of the physical problems of the world? Was He going to drive out poverty, and hunger, and disease? Was He



to solve all of the problems of the world? ~~Thixxxx~~ These were never things which were promised at that time. The true promises were that He was to be born into a certain family and this was how God was going to intervene into the life of mankind.

Listen to what Isaiah says about Him, (read Isaiah 9:6,7). Now in this prophecy we read the word, "Wonderful," In Hebrew that word is "PELE" and it is only used to indentify or refer to Deity, or God. Thus when it is used of this coming child to be born, it doesn't say that He will do away with all of the ills and sufferings in the world. The real significance of this coming is that God is to be among men and this was to make the difference in their lives. Let me illustrate this with an incident which took place in a prison on Christmas Eve some years ago.

(Illustration of little girl visitng father, and giving gift of lock of hair of her dead brother to him. The Father changed, accepted Christ)

This is what Advent is all about. Jesus came into the world in the form of a human to let us look at ourselves <sup>and see ourselves</sup> as we really are. To llok at ourselves and to see there the need of God's plan for our lives. To see God's timetable for each of us, "In The Fullness Of His Time," and to know that it was planned for you and me. So my friends in this season of hurry, and hustle and bustle, let us look at what God did for you and me. And let us take advatnage of the gift He offers to us through Christ. You and I can and should know Him. This is what God wants to present to us anew each Advent season.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Advent December 4, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Kelly Shakely and Tim Fry - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude "O Come, O Come Emmanuel" Purvis  
\*Processional Hymn No. 93 "Arise, the kingdom is at hand"  
\*Ascription  
\*Call to Worship  
\*Exhortation  
\*Confession (Unison) "Almighty and Eternal God, who  
didst create light and life, even as we come to you  
we must hide ourselves from thee in shame. Our thoughts,  
words, and deeds are dark shadows upon us. Like the  
men of old, we have strayed from thy ways, losing sight  
of thy light. Thou who came as light into our dark  
world, we have failed in times past to perceive thee.  
We ask therefore, that we may come to your light in true  
faith and repentance, through Jesus the Light. Amen."  
\*Kyrrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Matthew 2: 1-12  
Lighting of Advent Wreath  
Hymn No. 91 "Watchman, tell us of the night"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Come Thou Long Expected Jesus" Manz  
Anthem: "Seek Ye the Lord" Roberts Karen Maloney  
and the Chancel Choir  
Sermon: THE FULLNESS OF TIME:  
THE PLACE"  
Prayer and Lord's Prayer

Hymn No. 108 "O Little town of Bethlehem"  
Postlude: "Praise to the Lord, the Almighty: Manz  
Benediction

Coral Response "Rejoice, rejoice"

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by  
Mrs. Amelia Leighton in memory of her "Parents"  
Mr. & Mrs. A. G. Raabe.

Serving as Ushers today are: \*Allen Botacchi, John  
Redman, Dan Bosko, Robert Knauer and Charles Penar.  
Deacon and Mrs. Richard Mangel will greet the Congrega-  
tion at the door this morning.

> Immediately after Church today - Chancel Choir Rehearsal  
(30 Minutes) in the Undercroft.

> Wed. - 6:30 - Chancel Choir - Youth Choir Rehearsal - 18  
7:30 - Council Meeting

Thurs. 7:00 - Bible Study

Fri. - 6:00 - ARC Tureen Dinner at the Church -  
Family. Mike Nazaruk's and Al Tait's in charge.

Saturday - Dec. 10 - Roy Pflugh will be 80 years of  
age. Happy Birthday and many more.

> Hospitalized: Roy Andrews, New Kensington - MRS. PUTTER  
Jim Stewart - Presbyterian Hospital, Pitts. Pa. - NO CAN  
Nursery will be provided today by Pauline Fencil, ANNISTOWN  
Ann Falkner and Jodie Marte. HOSP.

> Let Bea know in the office today if you wish to have  
a Poinsetta for the Altar for Christmas. The price  
is \$4.50 and the order will be called in tomorrow.

Next Sunday - Dec. 11 - Church Family Christmas  
Program - 7:00 P.M. (Sponsored by Board of Christian  
Education)

Communion will be Dec. 18 (Pews) and on Christmas Eve  
at 11:00 P.M. - Candle Light Service

We have new vinyl jackets for the hymnals. If you  
should come across one that has a sharp edge on it  
either lay it on the seat or bring it to the office  
for repairs.

Our Youth are on retreat this weekend with Paul  
Harbison - Youth Director, at Camp Living Waters.  
They will be back this evening.

Monday - 6:00 - Women's Mary Prugh Circle Meeting and  
Tureen Dinner.

> PRAYER MEETING TONIGHT 7:30  
WELCOME VISITORS



"The Fullness Of Time: The Place"

Text: Mt 2:5,6; Script: Mt 2:1-12

Theme Gal 4:4,5,(read),G's timetable 4 redemp mankind

Last wk=Family & this wk we talk PLACE

I never ceas 2B amaz G plan laid out perfect,& carry thru ever detail,but also rite in our time/age

This wk receiv AD magaz & tho disagree much I read

Inside cover artic by minister=PERHAPS & 1st quest= Was Js born Bethlehem? Answer Perhaps

Now reas I say I amaz G's timing is Bcuz sinc early

summer & whil on vacation wrestl this series & 1

thin I wrestl is prophecies either acpt/rejec by peop

2 Me AD artic a revel from G,2 other coincidence

But 2 thoz who say G's timing,show detail of theme Last wk=Nationality,Tribe,Family,Etc detail Js birth

Yet all this evidence as Mess,peop cud no Bliev Him

Ironi=found birthplac in disput whil serch this & it found Jn 7:42,(Read 40-42)

Took plac dur lifetime,& only knu from Naz,in prov Galil

Artic AD giv evidenc this type think stil here 2M yr

Can only prov Scrip with Scrip & mus 4go ands,ifs,

buts,& scientif proof wen deal with G revelations

2 start=Ask quest=If G def plan redemp how wud do it?

Mus look logic & underst G mak provis & plan which

cud B understud by ever1. By fish,birds,animals?

No,man no underst & anser lie in human 2 cum from G

If from King or royalty=He reject by common peop

Therefore=Cum from Common peop & they understand,acpt

Saw last wk Family=this wk PLACE

So dela doubter Js time,& doubter 2day

Sum ask Jn 7:42,(read),& this found Micah 5:2,Read

This only OT proph wher Place Mess birth mention

Micah=liv thru 2 seig Assyr,1 miracul Jeru escap &

he predict 700 yr a Messiah 2 cum

Beth=Rachel bury,City Dav,Grt Granmom Ruth glean field

adjoin field sheps told birth Js & this Fulness Time

But all this noconvinc thoz clos 2 scen Js Mess

We need thank G 4 faithful prophs who writ & handown

All this elaborate plan 2 bring 4th mere man,or was

revel of G accord 2 time,place=Either Xp or man

This choic U & I mak,& Xmas so commerc secul worl no nothing bout it=Illus 2men & sine windo,Put Xp Xmas)

We can C that Ch not dun gud job conyinc worl Xmas

(Illus littl girl & 4giv us our Xmas's,as we 4giv)

Perhap we need 2 ask this Bcuz way we celebrate &

fe t,eat,drink, B merry & let Xp out of celebration

Either Xp biggest fraud worl seen,or sumthin Spec1

Worl watch us & how we celebr & how we do tell them

it either myth 4 us,or it real

so much commercialism, expect stor B open Xmas noon  
2 replac thing ~~2 things~~ no fit, or no like  
(Illus 2 lawyers try pruv Xp resurr false & P convers  
on Damascus road)

Clear logic reveal G plan 2 us & serch Scrip by thoz  
serch in faith will reveal it

U & I cum 2 Fulness of Time 4 our livs

Ther only 1 plac Js want this worl & that our harts

Xp can only B put in2 Xmas by let Him born our harts

Then He B ador as our King

" we recogniz as G by Frankincense of our worship,

" " " " " Saviour by Myrrh of our remem that  
He die 4 us

(Illus Madonna & cross on foot of Baby Jesus)

Not enuf 2 hear angles sing, & talk of sheps & Wise M

Must remem cross made 4 baby born 2 die

Can only kno & underst as we willing 2 cum & worsh

& 2 giv selves & all we R 2 Him,

even as G gave Him 2 each of us.



"The Fullness Of Time: The Place"

Scripture: Matthew 2:1-12

Text: Matthew 2:5,6,

taken

For our Advent theme we are using a line from Paul's letter to the Galatians, the 4th chapter, the 4th verse. In this portion of Scripture Paul is telling these people in the Church in Galatia that God had a timetable which was worked out as He had set it forth for the redemption of mankind. I would like to read this for us again so we may see and understand this a little better, (read Gal., 4:4-5. All of us can know for certain that God has a definite timetable for all that He does and will do in the future. Last week we talked about the Family through which this prophecy would be fulfilled. This week we are going to look at the, "Fullness Of Time: The Place."

I never cease to be amazed at the definite plans God laid out so perfectly and carried through to the last detail so we could know and understand what He wants of each of us. But along with that plan I am also amazed at His timing right in our own time and age. Just this past week I received the latest issue of the Denominations publication AD, and even though I disagree with over 90% of it, I nevertheless read it to see what is being said and done in the Church. On the inside cover was an article by a ~~United Brethren~~ Minister entitled "Perhaps." ~~He~~ He started by asking several questions. The very first one asked, ~~Why~~ "Was Jesus born in Bethlehem?" His answer was "perhaps." The reason why I say I am amazed at God's timing in our day and age is due to the fact that I have been wrestling with this Advent series since early summer and while on vacation I firmed up the definite schedule. One thing I have wrestled with is the prophecy concerning this "Fullness Of Time" and how it is either accepted or rejected by people of all walks of life. For some I am sure this magazine and the article I quoted from was merely a coincidence and had no direct bearing on what I needed for today. But to me it is a revelation from God to me, giving further proof of what I had been thinking. I stated last week that with all of the evidence of the Nationality, the Tribe, the Family, and all of the other details concerning the birth of Jesus, before He ever came into the world as a baby; with all of

this evidence to substantiate His Messiahship, people still did not and could not believe in Him. Ironically, I found in my searchings that His birthplace was in dispute and this is found in the Gospel of John the 7th chapter and the 42nd verse. This is what it says, (read ~~this verse~~ these vss 40-42).

Now this took place during His lifetime. They didn't bother to investigate that He was born in Bethlehem. All they knew and cared about was that He was from ~~Galilee~~ the little town of Nazareth in the province of Galilee. The article I quoted from gives evidence that this type of thinking is still with us after 2000 years. All of this once again leads me to the realization that we can prove Scripture only with Scripture, and we must forgo all of the ands, ifs, and buts that will arise if we try to prove everything Scientifically.

We need to ask ourselves the question, "If God had a definite plan for the redemption of mankind how would He go about it?" Trying to answer this from strictly the human viewpoint we need to look at it from a logical viewpoint. The first thing God would do, would be to make provisions to bring this about in a manner which could be understood by everyone. Now would this happen through animals, or fish, or birds? Probably not, because man cannot talk to them or understand them. The solution then would be in a form that we could identify with and understand. So the answer would lie in a human being sent from God. This would mean that this human would have to come from a certain family or tribe. For this person to come forth from the ruling body would mean that he would be rejected by the common people, because many leaders and kings are held suspect by the common people. But if that special one was to come through the tribe of the kings or the ruling body, but yet be a common person, why then the common people could completely identify with Him. So then we would seek to know when this would take place and the only logical solution would be at a specific place.

It is that we come to deal with the doubter of Jesus' time as well as the doubters of today. Someone asked the question in John 7:42, (read John 7:42). This particular prophecy is found in Micah 5:2, (read this). This is the only place in the Old Testament where the place of the birth of the Messiah is predicted.



Here is the prophet Micah who probably lived through two great sieges. by the Assyrians. They mounted one in 722 and another in 701 they attacked Jerusalem but the city escaped by a miracle. Micah in the midst of ~~xxxx~~ these attacks by Assyria was moved by God to predict that many years hence there would come forth a deliverer and He would be born in Bethlehem. In this verse the word ~~inx~~ we translate as "little" is translated "Small" in Hebrew, and ~~is~~ translated "Least" in Greek.

The significance of Bethlehem seems to be that it played an important role in much of Jewish history. Rachel was buried there. It was the City of David," because it was his home. His Great-Grandmother Ruth gleaned in ~~the~~ a field about a mile from Bethlehem, and adjoining that field is another field called the "Field of the shepherds," because it was here that tradition tells us the angels announced the birth of Jesus to the shepherds. It is fascinating when we realize that in this small town all of this history took place. But what makes it more important is that all of what God had said He would do came to pass in, "The Fullness Of Time." This is what our Scripture was about this morning completely reiterating the prophecies which had ~~gone~~ been foretold long ago, and showing ~~they~~ that they had been completed in the birth of Jesus in Bethlehem.

But unfortunately many of those who were closest to the scene did not, and would not accept this as being from God. We need to thank God for the faithful prophets who knew they would not see His arrival, yet they were willing to continue to hand on the prophecy from generation to generation until the event actually came to pass. Thus we see in all of this that here was an elaborate plan to bring forth a mere man. Or here was God's revelation according to His time and place. He was either the Christ, or merely a man.

This is the choice that is left up to each of us. We can see around us what the world thinks of Him. Everything has become so commercialized the secular world has no idea what Christmas really means. Two men were looking in a store window which had displayed a Christmas scene with a sign that said, "Put Christ into your Christmas." The one fellow said to the other, "What do you think of that? Even the church is trying to <sup>cash</sup> ~~xxxx~~ in on Christmas. //

I think we can see from this that the Church has not done a very good job of letting the secular world know what Christmas is really all about.

(Illustration of little girl and "Forgive us our Christmases")

Perhaps this is what many of us should ask of God for we certainly do not observe it as His birthday. Each year we become more embroiled in the round of eat, drink and be merry, but let Christ stay out of our celebrations.

Either Christ is the biggest fraud the world has ever seen, or He is something special to each of us and we show it, and mean it by the way we celebrate. The world is watching us and if we join into all that is going on with no reservations we are telling them that all of this amounts to the big myth perpetrated each year. The way the Christmas commercialism has come into its own, I expect the store to open on Christmas Day perhaps at noon, so we can return the presents that don't fit, or the ones we do not like.

(Illustration two lawyers converted by writing books ~~on~~ trying to prove Jesus never rose from the dead, and Paul was never converted on the Damascus Road ).

Clear logic will reveal to us that all of what God planned came to pass. The search of Scriptures will prove these things to those who really search in faith. ~~There is only one way~~ My friends, you and I have come to "The Fullness Of Time" for our lives. There is only one "Place" that Jesus wants in this world, and ~~that~~ that is in our hearts. Christ can only be put into Christmas by letting Him be born into our hearts by faith. Then He will be ~~xxxxxxxxxxxx~~ King adored by us as King and we offeri our gifts of Gold to our King; then we will recognize Him as God with the Frankincense of our worship; then we will receive Him as Saviour by the Myrrh of remembrance that He died for us.

(Illustration of Madonna holding Jesus and cross on His foot)

It is not enough to hear the angels singing and to talk of the shepherds and the wonderful visit by the Wise Men. We must remember that cross made for the P-baby born to die. We can only come to know and understand all of this as we are willing to come and worship Him, and to give ourselves and all that we are to Him, even as God gave Him to each of us.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Advent December 11, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Kelly Shakely and Tim Fry - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude "What a Friend" Thompson  
Doris Angeloni and Rol Thompson, Flutes and Sax  
\*Processional Hymn No. 100 "O how shall I receive Thee"  
\*Ascription  
\*Call to Worship "O Come, O Come Emmanuel" Hymn 88  
\*Exhortation  
\*Confession (Unison) "Our Father, we are aware that at this time of the year our lives seem at times to be so void of meaning. We know the joy that should be ours, but it is difficult to separate ourselves from our sins which so easily beset us. Take from us the thoughts of anger and hatred we may feel, and replace them with love and concern for all of mankind. Let your peace flow into our hearts and lives, and let us have that Light, even Jesus Christ our Lord. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: "O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: John 1: 1-14  
Lighting of Advent Wreath  
Hymn No. 118 "The first Nowell"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Shepherds Came" Walcha  
Installation of Elders and Deacons  
Anthem: "The Christmas Song" Adolphe Adam Chancel Choir  
\*Gospel: "The Fullness of Time:  
The Time"

Prayer and Lord's Prayer  
Hymn No. 107 "It came upon the midnight clear"  
Benediction  
Coral Response "Rejoice, rejoice" Pg. 88  
Postlude: "Watchmen, Tell us"

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Howard Bolam in memory of "Loved Ones"  
Serving as Ushers today are: \*Wally Feder, John Snow, Mont MacKinney, Herb Shearer and Steve Vargo.  
Deacon and Mrs. William Thompson will greet the Congregation today inside the Church.

Nursery will be provided today by: Tom and Judy Massart and Mary Dellen.

The attendance last Sunday was 198

> Hospitalized: Earl Wogan - Room 247 Armstrong County Hospital, Kittanning. Jim Stewart - Presbyterian Hospital, Pitts.

New Elders installed today are: Harry Fry and Charles Penar. New Deacons are: Roy Andrews, Art Carney, Don Kingsley and Rodney Rensel.

The new Flower Chart thru June will be passed today. We need especially those filled in the first of the year (like Jan. and Feb.) please.

> Tonight - 7:00 - Church Family Christmas Program (Sponsored by Board of Christian Education)

I heard Santa Claus is going to be here. Ladies if you were asked to bake cookies please don't forget them.

> The Nativity Scene Statues were painted by Sara Stepl, who also designed and built the backdrop.

Wed. - 6:00 - Golden Circle Tureen Christmas Dinner

Meat and Dessert will be furnished. Bring your Husband or a friend.

> Wed. - 6:30 - Youth Choir - CHANCEL CHOIR 7:00

Next Sunday - Holy Communion (Pew) (PASTORIAL AFTER CHURCH)

Looking for an unusual Christmas gift? How about a bus tip to Washington, D.C. for the annual "March for Life"?

This year the National observance will be on Monday, January 23 with the bus leaving about 6 A.M. and returning about Midnight. For more information... for your self or for gifts... please contact Gretchen Cararie at 898-2529 or Dorothy DeSantis at 283-1395.

Cost is \$15.00.

SPECIAL SERVICE JAN 20 - 7:30.

"The Fullness Of Time: The Time"  
Text: John 1:14; Scrip: John 1:1-14

Timir important/man's timing vs G'd timing  
Jn 1:14=Gr & flesh, G saw import flehh this unique  
Glory=SHECHINAH glory=that which dwells & saw OT  
anna, tabernacle, 10 comms, & Jn tell fulfill time  
Must look OT 4 G Time & timing & 4 predicts 4 Messiah  
Gen 49:10=Sceptre=Tribal staff & Jews had king up 2  
& includ captiv of Babyl, & wen Js appear Temp  
at 12, that yr King Archelaus depos & banish  
& Judah Bcum part Syria

Haggai 2:7=Messiah 2 cum, & visit Temp whil stil stand  
Malachi affirm this 3:1, expl Jn Bap  
Ps 118:26, Bless cum name L, & Bless out hous  
expl=Triump entry, heal in Temp & they bless  
5 mor scrips about this whil Temp stand,  
but Temp gon & Js thus fulfil scrips

Most import Scrip Dan 9:24-26  
" signif of all scrips & tel Js cum 483 yrs & Dan  
pinpoint this exactly

Vs 24=SHABUA=Seven  
determine=fixed, set, but by God  
Seventy Weeks=70 x 7 =490 & Remem, wil cum bak2  
vss 25,26=Seven Weeks=49 yrs  
Threescore & Two Weeks=62 x 7=434  
434 + 49 = 483

March 14, 445 BC Artaxerxes grant Nehem permis 2 Rebuild  
Jeru, & add 483 2 it & we hav date April 6, 32 AD & this  
day Js ride Triumph Jerus (Palm Sunday)

vs 26=Js cut off=crucifix  
But wat bout 490 & 7 yrs? Countdown stop & prophis  
fulfil, Temp destroy 70, & indetermin time B4 final even  
Raptur wil B next & then Trib, thus 483+7=490

Wat duz this mean 2 us 2day? most peop mix emotion  
4 complet commit 2 Xp joy

others fac with gloom & Xmas either joy, sadness  
Hard 2 think sadness this time year but it there  
(Illus boy die leukemia & Xmas in his family)  
This shud B our joy that no hav 2 wait until deth  
2B with Js

He here now & liv in hart thoz who know as Sav & Lc  
He liv 2day, now & we can also liv His etern kingdom  
This wat G want us 2 know & underst Fulness Time as  
well as His infin timing in each our livs.



"The Fullness Of Time: The Time"

Text: John 1:14

Scripture: John 1:1-14

In many areas of life we can see the effects of ~~living~~ perfect timing. One area that absolutely amazes me everytime I see it is in professional football. If you have ever seen one of these games on TV I am sure you know what I mean. A man will run down the field while another man waits until that first man reaches a certain point and then he will throw the ball to him. Many times the man will make what seems to be impossible catches. But the secret behind it is practice in order to achieve that perfect ~~timing~~ split second timing. What I am trying to say is that in the affairs of mankind perfect timing can be achieved, but it is done with practice. But in the affairs of God perfect timing is achieved, but it is done because God can plan and bring forth, "In the Fullness Of Time." In His own Time, God can and does reveal Himself to us. This is what I would like to share this morning and that is, "The Fullness Of Time: The Time," and how all of this came forth according to God's perfect plan.

In our Scripture for this morning we read John's rather unique way of describing the coming of Jesus Christ into the world. The 14th verse we are told that "The Word was made flesh, and dwelt among us." There are many reasons for John stating it in this way among which is the reason that for the Greeks the flesh, or the body was evil and had no significance other than to house the soul. But John was pointing out that God saw fit to come to earth in a human body, and this was special and unique.

But John goes on to relate that "This flesh" dwelling among us, gave us the opportunity to "Behold His glory," and that Glory was the same Glory the Father God had. Therefore, this "Word, was none other than God ~~xxx~~ living and walking among men." The Glory John is speaking of is ~~what it is~~ something that to the Jew was very special. It was the "SHECHINAH" and this word meant ~~the~~ "That which dwells." It was a word that was used ~~xx~~ for the visible presence of God. We find this in the Old Testament when God gave them the manna they saw the Glory of God. When they were given the Ten Commandments, they beheld the Glory of God. And when the Tabernacle was completed they beheld the glory of God fill-

ing the Tabernacle. So we see that John is telling of the fulfillment of God's plan or timetable for mankind in Jesus.

To understand how each infinite detail was worked out we must turn again to the Old Testament and it is there that we see four very definite predictions concerning the Messiah to come. The first one is a reference we used to pinpoint the tribe of this Messiah and it is found in Genesis ~~49~~ 49:10. This word Scepter didn't ~~mean~~ necessarily mean a king's staff, but more a "Tribal Staff." Even though the Jews were in captivity in Babylon they never lost their "Tribal Staff." And at the time of Christ even though the Romans were in control, yet the Jews had a king. <sup>During</sup> ~~In~~ the year when Jesus appeared publicly in the Temple at the age of 12, this King Archelaus was banished and the kingdom of Judah became a part of the province of Syria.

The next prediction dealing with the coming of the Messiah was given by the prophet Haggai in Haggai ~~2:7-9~~ 2:7. (Read this). "The desire of all nations" is to ~~xxxxxx~~ fill this house." The "desire of all nations" was the Messiah to come and the reference to the Lord filling "This house with glory," is the present Temple. This meant that Jesus the Messiah was to come while the second Temple was still standing. Malachi not only affirms what Haggai had prophesied, but he adds another dimension to it in Malachi 3:1. (read this). This foretells of John the Baptist, and then the Lord, the Messiah will "suddenly come to His Temple." These prophecies meant that He had to come before the Temple was destroyed in order for them to be correct. In Psalm 118:26 we read that the people would not only welcome the Messiah with the words, "Blessed is He ~~xxx~~ that cometh in the name of the Lord," but, "We have blessed you out of the house of the Lord." This was fulfilled in the life of Jesus because on His triumphal entry into Jerusalem He was acclaimed as "He that cometh in the name of the Lord," but we read that Jesus healed many who were lame and blind in the Temple and we can be certain that those who were healed and those who witnessed the healings would have "blessed Him in the House of the Lord." There are in addition to these Scriptures 5 additional Scriptures which predict the coming of the Messiah while the Temple is still standing. The Temple has been destroyed and ~~Jesus came while~~ has not been rebuilt. Jesus came while the Temple was still



standing and thus fulfilled all of these prophecies.

Although these prophecies are very significant in predicting the time of the coming of Jesus, the most important and striking prophecy ~~in the~~ is to be found in the book of Daniel the 9th chapter, the <sup>24th</sup> 25th and the 26th verses. Here is predicted that Jesus must come 483 years after a specific date in Daniel's time. This pinpoints the exact date of the coming of the Messiah 500 years before He came. And here it is; beginning with verse 24. The Hebrew word SHABUA should be translated as "Seven." This is a seven of years and not of days. We read in vs 24 that "seventy weeks are determined." ~~This means~~ Determined means, fixed, or set, and this is fixed and set by God. The seventy weeks would be interpreted as, Seventy times Seven or 490 years. Seventy years times seven years equals 490 years. Now remember that total number we will come back to it. In verse 25 and again in vs 26 we read of Seven weeks, and threescore and two weeks. To interpret this we need to separate them. It tells us of seven weeks (which equals 49 years), to the rebuilding and this refers to Jerusalem. Then it tells us of "threescore and two weeks", which equals 62 times 7, or 434 years. Now 434 plus 49 equals 483 years.

So if we start with the date of March 14, 445 BC when Nehemiah was granted permission to rebuild Jerusalem and add 483 years to it we come up with the date of April 6, 32 AD and this was the day when Jesus rode into Jerusalem and was acclaimed as the one who came in the name of the Lord, or Palm Sunday as we call it. And in verse 26 we read that when this period was fulfilled, Messiah was to be cut off and He was by crucifixion several days later.

So here then we see the wonderful timetable of God right down to the last detail. But we said there was to be 490 year didn't we. What has happened to the other 7? Most everyone who accepts these prophecies believes that when Jesus was crucified, resurrected and ascended, and the Temple was destroyed in 70 AD all of these prophecies were fulfilled. But since all of the prophecies have been fulfilled, the countdown has stopped at the death of Christ and an undetermined period of time must pass before the next events fall into place.

According to God's timetable the rapture of the Church should be next in line, and again, it will take place according to God's "Fullness Of Time." Following the rapture, there will come a period of Tribulation. This period is to last 7 years, and following this the Second Coming of Christ will take place. Thus, 483 plus 7 equals 490.

Now what should all of this do for us today? For most people it makes for mixed emotions. Those who are completely committed to Christ and His cause rejoice that God's timing and timetable are being worked out day by day. Others face it with a rather glum or gloomy feeling. But all of this is much like we face Christmas as it gets nearer. For many it remains a joy, but for many, many others it becomes a drag, a bore, and even a time of sadness.

Unfortunately there is sadness around us during these days, but we need to see through that sadness to the joy that should and can be ours.

(Illustration boy dying of Lukemia and Christmas in his family)

It is too soon for us, that we do not need to wait until that day when God calls us home to be with Jesus, we can have that time now. We can know that He is with us now, here today. That He lives in the hearts and lives of those who know Him as their Lord and Saviour. That He lives with us now, today, just as someday we can live with Him in His eternal kingdom. This is what God wants us to know and understand about His Fullness Of Time, as well as His infinite Timing in each of our lives.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Advent December 18, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Robin Knauer, and Lori Zavacky - Acolytes

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ORDER OF WORSHIP 11:00 A.M. - HOLY COMMUNION

Prelude "Noel" Daquin  
\*Processional Hymn No. 104 "Angels, from the realms"  
\*Ascription - Choral Amen  
\*Call to Worship "O come, O Come, Emmanuel" Pg. 88  
\*Exhortation (Page 32)  
\*Confession (Page 32)  
\*Assurance of Pardon  
Scripture: Luke 2: 1-20  
Lighting of Advent Wreath  
Announcements  
Offering  
Offertory "Good Christian Men Rejoice"  
Anthem "A Noel Medley" Hartley - Chancel Choir  
Sermon: "The Fullness of Time: The Event"  
Communion Hymn 117 "O thou joyful"  
Dedication of Communion Tray Covers  
\*The Call to Communion (Page 33)  
\*Eucharistic Prayer - Institution - Agnus Dei  
Holy Communion  
\*Prayer of Thanksgiving  
\*Doxology  
\*Hymn of Dedication 109 "Away in the Manger"  
\*Benediction and Response - "Rejoice, Rejoice"  
\*Postlude "Let All Mortal Flesh"  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar today have been  
placed by Art Snyder in memory of his Father.  
The Elders and Deacons will serve Communion today and  
will also serve as Ushers.  
Deacon and Mrs. Bruce McBride will greet the Congregation  
this morning.

attendance last Sunday was 191

Nursery will be provided today by Jane Andrews,  
Barb Andrews and Ellen Master.

> Hospitalized: Earl Wogan - Room 247 Armstrong County  
Hospital, Kittanning. John Czzowitz and Jeanne Snyder  
in BCMH. *WILTER PFADE*

Wed. - 6:30 - Youth Choir practice  
Wed. - 7:00 - Chancel Choir

> Saturday - Dec. 24 - 11:00 P.M. Candle-light Service  
and Holy Communion.

The Poinsetta's will be on the Chancel Christmas Eve  
and for Christmas Day. If you would like to have yours  
Christmas eve after the service you may take it with  
you.

> There will be Church School and Confirmation Class  
on Christmas Day.

The Flower Chart will passed thru the Congregation this  
morning. We need the first few months filled completely.  
Please fill out a Communion card so that our Church's  
records are accurate. If Visitors will put either the  
name and address of their church or their Pastor's name  
and address on the back of the communion card, it will  
be forwarded.

> Our Sympathy is extended to Ione Pflugh in the passing  
of her Father - Mr. John S. Marshall; Mrs. Alta Kradel  
in the passing of her Mother - Mrs. Florence Hoon;  
and Mr. Paul Harbison's grandmother - Mrs. Johnson.

> The Pastor and his Family would like to thank the  
Congregation for their cards and well wishes for the  
season.

On Christmas Eve, there will be a Service of special  
Christmas music, Holy Communion and Candlelight  
Service.

So Very Poor

My Master was so very poor, A manger was His cradling  
place;

So very rich my Master was, Kings came from far to gain  
His grace.

My Master was so very poor And with the poor He broke  
the bread;

So very rich my Master was That multitudes by Him  
were fed.

My Master was so very poor. They nailed Him naked to  
a cross; So very rich my Master was He gave His  
all and knew no loss. --Harry Lee, 1874-1944

"The Fullness Of Time: The Event"

Text: Luke 2:10-11; Scrip: Luke 2:1-20

Explain G's timetable & last 3 wks of Full Time

2d look EVENT set 4th Gosp of Lk

Much, much more than cud cover series, scratch surf  
P sed: In Fulnes Tim G send 4th Son & Scrip AM describ

Vs =Worl is all Rom Emp & all citizen

Vs 2=Cyrenius=Gr; Quirinius=Roman

Peop quest authority of this writing & G provid  
archeolog pruf 4 it

Papyri recent foun sho Cyrenius gov Syria twice

Read verse & it say=FIRST=this first term

Joe/Mary made way 2 Beth 4 birth Js, but birth cud  
no go unnotic unles G plan no seen underst 4 wat was  
G send messen 2 sheps as read 10-11

They went out spred gud news as G wanted

Now all this accord 2 Fulnes Time of God

Fam=Mary/Jos; Plac=Beth; Time=Gov Cyrenius; Event=birth

G plan & provid this 4 His timing, His plan

Look 10-11 we C who child really was

He called=Xp the Lord & this ment no jus male, bu G  
Gr=KURIOS & Heb=ADONAI & they =LORD

wen Lord use OT it ment GOD

Gr=CHRISTOS & this is CHRIST & it means anointed

wen Lk say Xp the Lord=KRISTOS KURIOS he say this  
is Anointed God

Isa 61:1=Who anoint=G; Adonai, Kurios

Why anoint=2 preach, 2 heal, 2 set free

This expl in Lk 4 & men want 2 kill Him, but G spell  
out 4 us

Many mor Scrips 2 sho Fulnes Time, but signif is wat  
can 2 me?

If read scrip as shud, & read vs 11, Xmas shud mean  
more than it has in past, READ it

2 Whom born? U & me: Wen born? This day, rite now:

Wher born? City of Dav: & wher city of Dav? Beth. but  
this had special plac G plan & was plac G ident near  
2

Who Xp Lord? Anointed G on earth as human

This shud mak 2day & season nu, vital, aliv 4 ea us  
unfort many lik Time mag report 1959

(Illus Marked down Baby Jesus)

many peop mark down harts, livs this time yr & He no  
hav plac celebrations & festivs go on

Let us remem not only as Baby in nice story, but also  
Lif, deth, resurr which 4 each of us

Let us remem 1nce agin as join Him at His table &  
share Last Supper He set apart 4 each of us.



## "The Fullness Of Time: The Event"

Text: Luke 2:10-11

Scripture: Luke 2: 1-20

For the past three weeks we have considered God's timetable concerning the coming of Jesus into the world. Today we look at the final ~~episode~~ episode of this timetable and that is the actual "Event," as set forth in the Gospel of Luke. Naturally, there is much, much more which could be added or said about all of this. We have only scratched the surface and ~~have~~ by no means have exhausted all of the prophecies and predictions of the coming of Christ.

Paul wrote to the ~~Sakalians~~ people in the Church at Galatia, that in the Fullness of Time, God would send forth His Son. Our Scripture for this morning describes this "Event." There are some additional interesting things which Luke tells us that add to God's timetable and we need to look at them.

In the first verse Luke tells us that a decree went from the Roman Emperor Caesar Augustus that all of the world should be taxed. The world referred to is the Roman Empire and all of ~~the~~ the people living within the Empire were to be assessed a certain tax for being citizens of the Empire.

In verse 2 Luke tells us this took place when Cyrenius was governor of Syria. Some Bibles record this name as Quirinius which is the same thing. Cyrenius is the Greek name and Quirinius is the Roman name. But whether you pronounce it Cyrenius or Quirinius it has been a problem to many people. There have been all sorts of attempts to explain that the time and dating of ~~the~~ what Luke is telling us is all wrong. If this is so it makes his writing suspect and God did not actually accomplish His Fullness of Time as written by Luke and the other Gospel writers. But, God as He so often does has provided archaeological proof that these things actually happened as stated.

~~One of the early Church fathers a man named Tertullian said that Quirinius was the governor of Syria at the birth of Jesus. In 1942 Sir William Ramsay dug up a slab at Antioch with an inscription that stated that in 6 AD there was a census in Syria. The name of the governor was Quirinius. He stated an inscription and he went to take charge of things that were under his jurisdiction.~~

~~na-tion law. In this way he could take authority over the civil governor which~~  
~~had never been before.~~

~~EXXEXXEXX~~ Recently ~~EXXEXXEXX~~ ancient papyri have been found which give us the information that Cyrenius or Quirinius was governor of Syria on two different occasions. Now when we read this verse again we see that Luke says this taxing was ~~first~~ FIRST made when Quirinous was governor of Syria. His first term as governor.

So then we read that Joseph and Mary made their way from Nazareth to Bethelhem to be registered and taxed like everyone else. The very old and familiar story tells us that while there Jesus was ~~born~~ born. But this birth could not have gone unnoticed, otherwise God's plan for mankind could not be seen and understood for what it was. So it was that God sent His heavenly messengers to some very common shepherds to tell them of this Event, as we read in verses 10 and 11. So the shepherds not only went into Bethlehem to see this first hand, but they went away from the stable and spread the good news. Now all of this was done according to God's Fullness Of Time. The Family stands forth, Mary and Joseph. The place is fulfilled, Bethlehem. The time is taken care of, the governorship of Cyrenius. And the Event is the actual birth.

From this we can see that God had planned all of this and had provided all of the means necessary to bring it about, in His own time. When we look at the 11th verse we can see that this explains to us who this child really was. He was called, "Christ the Lord." This meant for those people that He was not merely a ~~man~~ male child, but was actually God. The Greek word for Lord is Kurios, and it matches the Hebrew word, Adonai, which also means Lord. When Lord was used in the Old Testament it meant, "GOD." Now when we consider that Jesus was called "Christ the Lord," and see what this interpretation really means, then we can understand this much better. The Greek word for Christ is Christos. And when Luke writes the angels said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," he is saying that a Saviour which is Christos, Kurios was born. The significance is that Christos meant the anointed one, or, "The anointed Lord." Now to take this back to the Old Testament we



read in the 61st chapter of Isaiah, the 1st verse, (read this). Who anointed Him? None other than God, Adonai, Kurios. Why was He anointed, "To preach, to heal, to set free." This was what Christ read in the synagogue when He first began to preach and they wanted to kill Him, but He was able to escape from them. But you see here is how God spelled it out.

There are many other portions of scripture that we could use to show the complete fulfillment of the Fullness of Time. But the really significant thing is to ask, "What does this Event mean to me?" Was this merely ~~something~~ some nice little story and event that took place so long ago? Or does this story have a truth and reality for each of today?

If we read this verse of our scripture as we should Christmas should take on an altogether different meaning than perhaps it has in the past. The 11th verse reads, (read it). To whom is this Saviour born? To You, and to me. When is He born? "This day." That means today, right now. Where is He born? "In the city of David. And where was the city of David? It was Bethlehem, but wasn't it also a place that held a special significance in God's plan of things? Wasn't it the place where God was identified as being near to? And isn't it our hearts that God is identified as being near to? And who is this Christ the Lord? He is none other than ~~God incarnate~~ the anointed God come to earth as a human. This should make today, and all of this season something new and vital and alive for each of us this year and every year. But too often we are like the report Time Magazine gave around Christmas time in 1958.

(Illustration of Time Magazine and marked down Jesus).

Unfortunately Jesus is not only marked down in the hearts and lives of many people at this time of the year, but He does not even have a place in many of the celebrations and festivities that go on.

Let us not only remember Him as coming as the nice baby in a nice little story. Let us remember Him in all of His life, in His suffering, and in His death and resurrection, which was for each of us. Let us remember Him once again as we join Him at His table and share the Last Supper He set apart for each of us.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Christmas Day December 25, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mrs. Cyndie Sybert - Youth Choir Director  
Robin Knauer, Lori Zavacky - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Christmas Carol Medley" - Doris Angeloni,  
Roland Thompson, Flute and Sax.

\*Call to Worship - Youth Choir - "Jesus, Jesus"  
\*Processional Hymn No. 112 "O come, all ye faithful"  
\*Ascription - Choral Amen  
\*Confession - (Unison) "O Lord, it is with humility  
and meekness that we bow before you this day. We are  
made aware of our inability to live in complete love  
together. We know that our actions are often contrary  
to your will, and that we sin in word, and thought  
and deed, Help us to not only know our sin, but to  
turn from it. Let us live in that Light you gave to  
us, and use His life as the measure for ours. In His  
name we pray. Amen."

\*Kyrrie

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: "O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology

Scripture: Luke 2: 1-20

Lighting of Christmas Wreath

Hymn No. 105 "Angels we have heard on high"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response - "Corporate Prayer" Youth Choir  
Offering

Offertory "Mary's Song", Quartette Karen Kennedy,

Nancy, Lloyd and Dale Link

Anthem: "Merrily Come A Caroling" Gordon Young

Sermon: "AT LAST"

Prayer and Lord's Prayer

\*Hymn of Dedication No. 120 "Joy to the world!"

\*Benediction

\*Threefold Amen

\*Postlude "In Dulci Jubilo"

J.S. Bach

----- \*Congregation Standing -----

The Lovely Poinsetta's on the Cancel and Altar may be  
picked up after the Service. Those that are left will  
be given to Shut-ins.

Serving as Ushers today are: \*Richard Mangel, Don

Kingsley, Art Carney, Gary Penar and John Dreher.

Elder and Mrs. Howard Bolam will greet the Congregation  
at the door this morning.

Nursery will be provided today by: Virginia Mangel,  
Brad and Judy Vinroe.

The attendance last Sunday was 264

Hospitalized: Earl Wogan - Armstrong County Hospital,  
Kittanning. Wilmer Pfabe - BCMH. *H.M.F.*

Alta Kradel would like to thank all the people from  
the Congregation for their prayers and cards that were  
sent to her Mother - Mrs. Hoon, and during her  
bereavement.

All monies for 1977 should be in the hands of Secretary  
Bea Tait no later than Dec. 31, 1977 to get credit  
for this year.

Your statements will be sent out on New Years Day and  
please read them carefully and let Bea know of any  
mistakes so it can be corrected now.

All Treasurer's get your reports in as soon as possible.  
This includes reports for the Year Book.

Christmas Trees

I saw along each noisy city street

The Trees for Christmas, standing dark and still,

The pines and firs come down from field and hill,

Old trees and young that had known sun and sleet.

Oh lovely way to celebrate your birth

Whose birth star glistened through Judea's trees,

Whom Joseph taught the skillful use of these,

Who on a tree once overcame the earth.

- - - Violet Alleyn Storey - - -

*WELCOME VISITORS*



COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 25, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEW YEAR'S EVE 8:30 - FUN FELLOWSHIP,  
BRING IN NEW YEAR - REDEDICATE MARRIAGES, ETC

BIBLE READING - READ THRU IN A YEAR

GEORGE & CHRIS LORENZO TO BE MARRIED

\*HYMN

313

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

314

RICHARD STIFLER

SCRIPTURE: LUKE 2:1-20

SERMON: "AT LAST" - ST. PAUL'S, BUTLER 12/25/77

\*HYMN

~~313~~

312

\*BENEDICTION

\*POSTLUDE

RICHARD

TACKLE

SCRIP: LUKE 2:1-20; SERMON: "AT LAST"  
 SUMONE WROT-PATIENCE IS A VIRTUE  
 (ILLUS MAN TEACH WIFE DRIVE FOR 13YRS)  
 THAT WUD REQUIR PATIENC  
 EXAMPLS=CHILDREN AWAIT XMAS/PARENTS AWAIT AS WELL  
 EXA' OF MARY AWAIT BIRTH OF BABY  
 BETH W/JCS WEARY TIRED, W/MISGIV OF B THER  
 PROB JOYFUL BOUT BIRTH 2TAK PLAC, BUT NO HAPY WEN HAD 2b STAB  
 BUT SHE PROB BREATHE SIGH RELIEF & SAY = "AT LAST, AT LAST"  
 SO WE READ-VSS 6 - 7A  
 BBT DUZNT GIV US TRU PICTUR OF WAT THOZ 9MOS OF WAIT ENTAIL  
 SHE PROB ENDUR MANY HARDSHIPS ARRIVD  
 DEVOUT JEWS AWAIT MESSIAH MUS HAV SED="AT LAST, AT LAST" HE HAS  
 LUKE 7:16=THIS TEL USJS WAS MESSIAH PROMIS - CUM 2 GOD'S PEOPLE  
 NEWS HIS BIRTH BETH SPRED - HE WAS A KING  
 GOSIPS=STRANG A K BORN IN STABL - DUZNT JIVE W/WAT SUPCS 2B  
 THEY APEAR POOR, BUT MAYB BETTER OFF THAN US - ETC  
 MOS PEO NO CARE, JUS WORRY BOUT SELVS & THIS YR WORS THAN LAST  
 MOST NEWS TOL OF ZELOTS FITE ROMANS, PEO GET ROBBED, KILLD, ETC.  
 NOW THIS NEWS, & MANY, MANY SED "AT LAST."  
 HOW DO TIMES THEN CP WITH OUR EVRDAY NEWS??  
 MURDERS CAR BOMBS, SKYJACK, HI-JACKS, KIDNAPS, BLACKMAIL, EXTORT, ETC  
 TIMES BLEAK, DARK & NOT MUCH HOPE  
 MUCH LIK TIMES OF HENRY WADSWORTH LONGFELLOW DURING CIVIL WAR  
 (ILLUS "I HERD TH/BALLS ON XMAS DAY" - TO END 1ST PART)  
 BUT CAM 2PLAC WHER CUD PEN NEXT LINES- READ THEZ  
 AS WE LK RND US WE TOO CAN SAY =AT LAST, AT LAST, 4THER IS GUD  
 NEWS & THIS THAT G HAS VISITED HIS PEO IN TEL & RETEL OF IT  
 BUT IN THAT STORY THER ELEMENT NOT TOL ENUF OR STRES ENUF  
 THIS ELEMENT IS CONTRARY 2NORMAL REACTIN W/IN HUMAN HART 2  
 OVRUM HURT OR SUFFRING, OR TH/INHUMANITY OF MAN 2MEN  
 WORLD CANT UNDRSTAND THIS ELEMENT  
 (7 'S DR. MAK EYELIDS FOR LITTL BOY)  
 NO... WHY WUD A PROF MAN DEVOT SELF 2TASK TUK PRECIUS TIME, & 4  
 WH/KNU WUD NEVER GET PAID???  
 BCUZ OF LUV  
 LUV 4FELO HUMN BEING WHO NEEDED IT DESPRATLY  
 CANT WE C THIS IS EXACTLY WAT G WAS DOING 4HUMANITY???  
 (ILLUS BILLY GRAHAM QUOTE)  
 THIS IS REAL MEANING OF THIS BIRTH FOR US  
 "AT LAST" THER IS A SOLUTIN FOR LIF  
 "THAT GOD COMMENDED HIS LOVE 2WARD US IN THAT WHIL WE WER YET  
 SINNRS, XP DIED FOR US"  
 THIS IS ESSENC OF XMAS  
 THIS BABY CAME IN HUMBL BGININGS, LIVED A NORMAL LIFE, MINSTERED  
 AMONG MANKIND, WAS EXECUTED, DIED AND AROSE  
 ALL OF THIS SO WE COULD HAV A NEW RELATIONSHIP WITH GOD  
 "AT LAST" IT IS CHRISTMAS

"AT LAST"  
 Text: Lk 2:6-7a; Scrip: Lk 2:1-20  
 1 pps diffi 2 acquir lif=patience, sum peop naturl, othe  
 mu work at it  
 Sum? sed=Patience is a virtue & probab rite  
 (Illus man & wife lern 2 drive=13 yrs in May)  
 obviously that wud require patience  
 All await sumthin=Xmas, birthday, cum home, 1st child  
 Mary tire, weary, impatient journey 2 end, but knu her  
 plac with Jos, & tax law, & so she went  
 Can U imag imens relief wen Js born? AT LAST  
 READ vas 6-7a, just this & no mor, no gud pic 9mos wa  
 4 Jews who knu this Mess, it was AT LAST  
 Lk 7:16, story Js rais wido son=G hath visit His peop  
 Think wat birth Js ment in Beth in hum/drum exist  
 Amaznen about this & then news spred this a King  
 Rumor was bin ramp & town gosips had field day & say  
 They say=He king, Mess, but no seem that way 2 me,  
 " " =poor, but prob better of than us, etc  
 Most peop no care, nother mouth feed in crowd cond,  
 Ea add mor burd 2 thoz pay tax & support poor,  
 here liv und thum hated Rom ruls & ea yr get wors  
 Thoz look 4 Mess, this news aspec of fut litl briter  
 most news=politic unrest, violenc, war, killing, etc  
 examp: Jew sot 4 quest stolen Rom weapons  
 Group Zealots 2B execut public 4 kil Rom sold  
 Sever sheps accus steal sheep 2B Rom food  
 & on it went, ea day news get wors, wors & so "Wat Use"  
 But then wen thoz underst wat mean, "AT LAST"  
 n mak comp 2 then & now the time & condition simil  
 wat news 2day? Murder, rape, war, bomb, hijac, destruc e  
 The no area 4 joy in our day either  
 Henry Wadsworth Longfellow in mid Civil War saw deth  
 destruc, senseless kill & write,  
 (I heard bells on Xmas day)  
 & 2day as we lk roun we can say 2, "AT LAST", AT LAST  
 ther is Gud News & this is tell & retell birth Js Xp  
 But an element in story so oft overlook Bcuz it  
 contrary 2 re-act which normal 2 overcum injus, hurt  
 inhumanity of men, etc.  
 (Illus dr. mak eyelids 4 boy)  
 Why wud prof man giv time, & no receiv money, notic?  
 LUV, luv 4 fello human who need desperat  
 Canno C para in story birth Js Xp?  
 " " underst element G want 2 giv creation?  
 (Illus B. Graham & wat C. ristmas mean)  
 Th wat joyous birth shud mean 2 us, AT LAST solu li  
 G comend luv 4 us, that whil sinner Xp die 4 us=this  
 it. Baby born hum Bgin was G cum 2 earth, & lif, minis  
 deth & resur was 4 U & me & all G want ea us 2 accept  
 Gift of luv & open harts AT LAST.



"At Last"

Text: Luke 2:6-7a

Scripture: Luke 2:1-20

One of the most difficult things to acquire in life for many people is patience. Some people seem to come by it naturally, while others must work at it over long periods of time. Someone once said, "Patience is a virtue," and he was probably right. Someone asked a certain husband, ~~how long it~~ "How long did it take ~~in~~ your wife to learn to drive?" The man answered, "It will be 13 years this May." Obviously, that would require patience.

I'm sure all of us have awaited something to happen and it seemed so long for it to come to pass. I can remember being separated from Shirley for a whole year when we were first married and how the time seemed to drag when I was finally on my way home to see her. It seemed as though I would never get there. Children get very impatient when it gets near a birthday, or Christmas and they always seem to be a source of irritation for grownups at times like these. Expectant mothers find time weighing very heavily upon them when the time for the birth of that child is imminent. We can very easily picture Mary arriving in Bethlehem not only weary and tired, ~~but extremely impatient~~ and uncomfortable, but impatient that this long ordeal <sup>come</sup> to an end. She probably had some ~~and~~ <sup>strong</sup> misgivings about attempting this journey in the first place. But dutiful person that she was, she must have realized that her place had to be with her husband Joseph and because the law applied to both of them, she dutifully went along.

But can you picture the immense relief she must have felt when it became apparent that her child was to be born? But her relief was probably short lived when she realized that He was going to be born in this dirty stall reserved for animals and not people. But interwoven in all of this must have been her complete feelings of, "At Last." "At Last," the waiting and the agony, and suspense is over. And just briefly we read in Luke's account of this birth, (read vs 6 and 7a). Just that, and no more. It doesn't give us a good picture of the nine long months of waiting for this supernatural event to come about.

But for the loyal Jews who had awaited the arrival of the Messiah for centuries

and it had been ascertained that this was He, can you imagine the shouts of joy that must have burst from them? "At Last," at long last He has come.

We read in the 7th chapter of Luke's Gospel following the raising of the widow's son from the dead, by Jesus, they declared that "God ~~xxxx~~ had visited His people."

The birth of Jesus must have had a very decided effect upon the populace of Bethlehem. These people had lived a hum-drum existence and so the normal reaction to this birth, or someone inquiring where He was born would have been one of wonder and amazement. Within a short period of time I would imagine the story would have been spreading that a baby king was born. Rumors must have been rampant that night and I am sure the town gossips had a field day with each little pearl they were able to gather and pass on. You know how it goes, "They say He is the promised Messiah, but it certainly doesn't seem to jive with what He is really supposed to be." "I heard that although they appear very poor they are much better off than most of us." And on and on it went.

Most of the populace probably could not have cared less that a baby was born. Each one born was just another mouth to feed in an already crowded and teeming city. Each new addition was just that more of a burden to those who paid the taxes and helped to support the poor of the town. Here they were living under the thumb of those hated Roman rulers, and each year it seemed to get just a little ~~xxxx~~ worse.

For those who were looking for the Messiah, this news took on an aspect of something to make the future appear a little brighter. Most of the news they were accustomed to hearing had undertones of violence or political unrest connected with them. They heard of a certain Jew who was being sought for questioning in the ~~xxxx~~ disappearance of some Roman weapons. A group of Zealots were to be executed publicly for killing some Roman guards. Several shepherds were accused of stealing some sheep that were to be used as food for the Romans. And so on and on it went, each day bringing news and events that ~~xxx~~ became worse and worse. Most of the people had adopted a, "What's the use," attitude. But then this event broke upon the scene of their lives and those who were actually aware of the implications of it all could say with relief, "At Last."



Now when we make the comparison between the time of the coming of Jesus Christ in the world, and the times in which we live we can see much that is similar. Can we not say as they did that our news is coated and surrounded with all sorts of violence? We cannot pick up a newspaper or turn on the TV news without hearing of new and more horrible murders taking place very close to us. We hear and read of destruction by natural and unnatural causes. We hear and read of wars and fightings, kidnappings, bombings, thefts, hi-jackers, sky-jackers, and all sorts of things which turn all of the present events into a nightmare too horrible to contemplate. There is no area to give us joy in this age.

Henry Wadsworth Longfellow living in the terrible days of the Civil War saw all around him the waste and destruction brought about by this needless war, and he penned the lines:

I heard the bells on Christmas day their old familiar carols play,  
And wild and sweet the words repeat of peace on earth good will to men.

But he knew the devastation and waste of life and property so he was inspired to write:

And in despair I hung my head: 'There is no peace on earth' I said;  
'For hate is strong and mocks the song of peace on earth good will to men.'

But he came to the point where he could pen in a later verse:

Then pealed the bells more loud and deep: 'God is not dead, nor doth He sleep;  
the wrong shall fail, the right prevail, with peace on earth good will to men.'

And so as we look about us at the present world condition and situation we too can take heart and shout, "At Last." "At Last," for us there is good news, and that Good News is that God has visited His people again in the telling and re-telling of the birth of Jesus Christ. But there is an element within that story and birth that is not told enough, or is not stressed enough. The world cannot understand it for this element is completely contrary to the re-action that is normal within the human heart to overcome hurt, or suffering, or the inhumanity of our fellow men to us.

(Illustration of doctor making eyelids for little boy)

Now why would a professional man devote himself to a task which took much of his precious time and for which he knew he would never receive payment or notice of any kind? The answer is, "Because of love." Love, for a fellow human being who

needed it desperately. Can we not see a parallel here in the story of the birth of Jesus Christ? Can we not understand a little better that the element of this whole episode shows us the love of God for His creation?

Billy Graham writing about this said:

There is no season on the Christian calendar that is more wonderful in which to make peace with God than Christmas. When the world is so confused and filled with its misery and its problems, what a moment to surrender your life, your home, your business, your career, and to let Him have you.

This is the real meaning of that joyous birth for us. "At Last" there is a solution for life. "That God commended His love toward us in that while we were yet sinners, Christ died for us." This is the complete essence of it all. That baby born in humble beginnings was God come to earth and His life, ministry, death and resurrection was for you and me. And all that God wants from each of us, is to accept this gift of love, and open our hearts, "At Last."















Ralph C. Link  
153 Keck Road  
Sarver, Pa. 16055  
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.  
Married: December 15, 1951  
Wife: Shirley Margaret Neill  
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.  
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.  
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

**SCHOOLING:**

Graduated from Perry High School, Pittsburgh, Pa.  
June 1947

Lay Ministry School, Penn West Conference of United  
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,  
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

**PASTORATES:**

As Lay Minister: short term, 1 month or less in  
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ  
1967 to 1969

Short term in various churches 1970 until Seminary  
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity  
Charge, New Bloomfield, Duncannon, Pa., Penn Central  
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of  
Christ, Butler, Pa., Penn West Conference, United  
Church of Christ

## PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.



# STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.